

*One Hundred Twenty-third*

SEMI-ANNUAL

# CONFERENCE

OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS



Held in the Tabernacle  
Salt Lake City, Utah

*October 3, 4 and 5,*  
**1952**

With Report of Discourses



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# The One Hundred Twenty-third Semi Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Twenty-third Semi Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 3, 4, 5, 1952.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m., Friday, Saturday, and Sunday, and the General Priesthood meeting was held in the Tabernacle Saturday evening, October 4, at 7:00.

The proceedings of the general sessions were broadcast over Station KSL, and by arrangement through KSL over the following stations:

In *Utah*: KSUB at Cedar City, KSVC at Richfield, KJAM at Vernal, and KVNU at Logan.

In *Idaho*: KGEM at Boise, KID at Idaho Falls, KJRL at Pocatello, KBIO at Burley, KEEP at Twin Falls, and KRXX at Rexburg.

In *Colorado*: KEXO at Grand Junction.

In *Arizona*: KTYL at Mesa and KVNC at Winslow (by transcription).

The proceedings of the general sessions were also televised over KSL television station, channel 5.

All general sessions of the Conference and the General Priesthood meeting were broadcast in the Assembly Hall, (Temple Square), and in Barratt Hall (60 North Main Street) over a loud-speaking system and by television. In addition, thousands who assembled on the Tabernacle grounds, listened by means of amplifying equipment. A direct wire having been provided for the purpose, between 800 and 1000 brethren holding the Priesthood assembled in the Joseph Smith Memorial Building auditorium on the Brigham Young University

campus (Provo, Utah) and listened to the General Priesthood service.

President David O. McKay presided and conducted the services at each of the sessions of the Conference, including the General Priesthood meeting.

Columbia Broadcasting Company's *Church of the Air* service, Sunday morning, October 5 from 8:30 to 9:00, and the *Tabernacle Choir and Organ* broadcast from 9:00 to 9:30 are also included in this report of the Conference.

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*The First Presidency*: David O. McKay, Stephen L. Richards, and J. Reuben Clark, Jr.

*Of the Quorum of the Twelve Apostles*: Joseph Fielding Smith, \*, \*\*, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, Henry D. Moyle, Delbert L. Stapley, Marion G. Romney, and LeGrand Richards.

*Patriarch to the Church*: Eldred G. Smith.

*Assistants to the Twelve Apostles*: Thomas E. McKay, Clifford E. Young, Alma Sonne, George Q. Morris, Stayner Richards, ElRay L. Christiansen, and John Longden.

*The First Council of the Seventy*: Levi Edgar Young, Antoine R. Ivins, Richard L. Evans, Oscar A. Kirkham, Seymour Dilworth Young, Milton R. Hunter, and Bruce R. McConkie.

*Presiding Bishopric*: Joseph L. Wirthlin, Thorpe B. Isaacson, and Carl W. Buehner.

\*John A. Widtsoe absent because of illness.

\*\*Albert E. Bowen absent because of illness.

## GENERAL CONFERENCE

GENERAL OFFICERS AND OTHER  
AUTHORITIES PRESENT

*Church Historian and Recorder:*  
Joseph Fielding Smith, and A. William  
Lund, Assistant.

*Members of General Welfare Com-  
mittee, Church Welfare Program.*

*Members of General Board of Edu-  
cation, Commissioner of Education,*

Seminary Supervisors, Directors and As-  
sociate Directors of Institutes.

*Presidents of Stakes and their Coun-  
selors, Bishops of Wards and their Coun-  
selors, Presidents of Temples, Patriarchs,  
High Priests, Seventies, Elders; General  
Stake and Ward officers of Auxiliary  
Associations, etc., from all parts of the  
Church.*

## FIRST DAY

### MORNING MEETING

The Conference commenced Friday morning, October 3, at 10 o'clock, with President David O. McKay presiding and conducting the services.

The Tabernacle was crowded to capacity some time in advance of the hour for commencing the first session. In addition, the Assembly Hall just south of the Tabernacle, and Barratt Hall (60 North Main) were filled with people. Many others assembled on the Tabernacle grounds.

#### **President David O. McKay:**

Before we go on the air, we should like to say a word to you in the way of soliciting your cooperation in a very important matter.

This is a sacred edifice, made so by dedication, by the devotion and lives of the Pioneers—leaders who have gone before us. We meet here to worship the Lord. One way to express our appreciation of his presence is to appear before him in cleanliness and neatness and show that we have anticipated by our preparation meeting him in this great building.

This morning there is not a scrap of paper, not a banana peeling, not a thing that would be displeasing to the most fastidious. We should like to keep this house in that order. If any of you happen to see one sitting close to you, throw a piece of paper or litter in any way, will you kindly pick it up for him or her, because he or she is neglectful of the obligation resting upon him or her to keep this house clean and presentable to the Lord. Will you do that, each of you? You of course will not do it yourself but please see that if anybody is so forgetful as to leave on the seat or on the floor any kind of litter you pick it up. This same suggestion applies to the grounds, especially during Sunday when people feel it necessary to bring their lunch. We ask you to refrain from leaving news-

papers, any kind of fruit, or any litter either in the tabernacle or on the grounds. Thank you!

This is the opening session of the One Hundred Twenty-third Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

All the General Authorities of the Church are in attendance excepting Elder A. E. Bowen of the Council of the Twelve who is recuperating from a recent serious illness, and Elder John A. Widtsoe who is indisposed this morning.

Elder Joseph Anderson is Clerk of the Conference.

These services, and all general sessions of the Conference, will be broadcast in the Assembly Hall and in Barratt Hall, 60 North Main Street, over a loud-speaking system and by television.

This service (and all other general sessions of the Conference) will be broadcast over KSL, Salt Lake City, and by arrangement through KSL, over the following stations:

#### *In Utah:*

KSUB, at Cedar City,  
KSVU, at Richfield,  
KJAM, at Vernal,  
KVNU, at Logan.

#### *In Idaho:*

KGEM, at Boise,  
KID, at Idaho Falls,  
KJRL, at Pocatello,  
KBIO, at Burley,  
KEEP, at Twin Falls,  
KRXX, at Rexburg.

#### *In Colorado:*

KEXO, at Grand Junction.

#### *In Arizona:*

KTYL, at Mesa, Arizona,  
KVNC, at Winslow.

We express appreciation to the stations named for their cooperation in broadcasting the proceedings of this Conference. We thank them for their service, which will continue throughout

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the Conference. In the interest of time we shall not repeat this announcement at every session.

All general sessions will also be televised over KSL Television Station, Channel 5.

The singing for this morning's session will be furnished by *The Relief Society Singing Mothers* from the Salt Lake and Ogden areas, and from the three Sevier stakes, with Sister Florence J. Madsen conducting, and Brother Frank W. Asper at the organ.

We shall begin this session by the *Relief Society Singing Mothers* singing: "Seek Ye The Lord."

The opening prayer will be offered by Elder David E. Layton, Patriarch to the North Davis Stake.

*The Relief Society Singing Mothers* sang "Seek Ye The Lord."

Elder David E. Layton offered the opening prayer.

#### **President David O. McKay:**

*The Relief Society Singing Mothers* will now favor us with "These Are They Which Come Out of Great Tribulation," conducted by Sister Florence J. Madsen.

After the singing, Elder Joseph Anderson, Clerk of the Conference, will read the vital statistical data, the changes in Ward and Stake organizations, and the obituaries of the Church.

*The Relief Society Singing Mothers* sang "These Are They Which Come Out of Great Tribulation."

#### **President David O. McKay:**

We are pleased to inform you that the red Antherium flowers that are here in the tabernacle have been furnished by the Oahu Stake and the Oahu Stake Relief Society. These flowers were sent from Hawaii by airmail by the good people of the Oahu Stake. We thank them for their thoughtfulness and their generosity.

May I take this opportunity of expressing appreciation of the presence of

prominent State officials, prominent educators and others. We bid you welcome. We note in the audience the Honorable J. Bracken Lee, Governor of the State, and his charming wife, Mrs. Lee; the Honorable Earl J. Glade, Mayor of the City, and his loyal and faithful companion; Dr. A. Ray Olpin, President of the University of Utah, and Sister Olpin; Dr. Ernest L. Wilkinson, President of the Brigham Young University, (I am not sure whether Sister Wilkinson is present); Dr. E. Allen Bate-man, Superintendent of Public Instruction; Dr. M. Lynn Bennion, Superintendent of City Schools. I think I see also the President of Weber College, Dr. Dixon, and others. We bid you welcome to our service this morning.

Elder Joseph Anderson, Clerk of the Conference read the following report:

#### **CHANGES IN CHURCH OFFICERS STAKE, WARD AND BRANCH ORGANIZATIONS SINCE APRIL CONFERENCE 1952**

##### **MISSION CHANGES AND NEW PRESIDENTS APPOINTED**

A. Hamer Reiser appointed president of British Mission to succeed Stayner Richards.

Gordon M. Romney appointed president of Central American Mission.

Junius M. Sorensen appointed president of Danish Mission to succeed Edward H. Sorensen.

Badwagan Piranian released as president of Near East Mission.

Axel J. Andresen appointed president of Norwegian Mission to succeed A. Sherman Gowans.

George Stewart appointed president of the branch in Teheran, Iran, to succeed Franklin S. Harris.

Francis A. Child appointed president of Missionary Home to succeed Don B. Colton, deceased.

##### **NEW MISSIONS ORGANIZED**

Central American Mission to include Central American countries and ad-

jacent territory as may be hereafter determined upon after visit of General Authorities.

Stake Regional Missions organized in Salt Lake County and Weber County to work among minority language groups.

### NEW STAKES ORGANIZED

El Paso Stake organized September 21, 1952, from Mt. Graham Stake, Spanish American and Western States Mission.

Tacoma Stake organized September 28, 1952, from Seattle Stake and Northwestern States Mission.

### STAKE PRESIDENTS CHOSEN

Leonard E. Graham, president of East Rigby Stake to succeed James E. Ririe. Edward Vernon Turley, Sr., president of El Paso Stake.

Raymond P. Larsen, president of Morgan Stake to succeed Clarence D. Rich, deceased.

W. Loyal Hall, president of Mount Logan Stake to succeed A. George Raymond.

Vernon LeRoy Holman, president of Panguitch Stake to succeed A. Leland Elmer.

W. Fred Haynie, president of San Luis Stake to succeed John Howard Shawcroft.

Samuel Ross Fox, Sr., president of South Salt Lake Stake to succeed Axel J. Andresen.

Elvin Etherage Evans, president of Tacoma Stake.

Lyman Schenk, president of Twin Falls Stake to succeed Claude Brown, deceased.

### NEW WARDS ORGANIZED

Pleasant Hills Ward, Berkeley Stake, formed by division of Walnut Creek Ward.

Boise Seventh and Eighth Wards, Boise Stake, formed by division of Boise Fifth & Third Wards.

Yale Second Ward, Bonneville Stake, formed by division of Yale Ward.

Burley Sixth Ward, Burley Stake, formed by division of Burley Third Ward.

El Paso Third Ward, El Paso Stake, formerly a branch in the Spanish American Mission.

Las Cruces Ward, El Paso Stake, formerly a branch in the Mt. Graham Stake.

Silver City Ward, El Paso Stake, formerly a branch in the Western States Mission.

Liberty Park and North Eighth Wards, Liberty Stake, formed by division of Liberty, Eighth and Ninth Wards.

Green River Second Ward, Lyman Stake, formed by division of Green River Ward.

Mesa Twelfth Ward, Maricopa Stake, formerly Superstition Mountain Branch.

Mesa Fourteenth Ward, Maricopa Stake, formed by division of Mesa Fourth Ward.

Las Vegas Fourth and Fifth Wards, Moapa Stake, formed by division of Las Vegas Third and Charleston Wards.

Beacon Second and Indian Hills Wards, Monument Park Stake, formed by division of Beacon and Hillside Wards.

Murray Eighth Ward, Murray Stake, formed by division of Murray Third Ward.

Idaho Falls Thirteenth Ward, North Idaho Falls Stake, formed by division of Idaho Falls Seventh Ward.

Wahiawa Ward, Oahu Stake, formerly Wahiawa Branch.

Ogden Thirty-Fifth and Thirty-Sixth Wards, Ogden Stake, formed by division of Ogden Thirtieth and Twentieth Wards.

Spanish Fork Seventh Ward, Palmyra Stake, formed by division of Spanish Fork Fourth Ward.

Phoenix Eighth and Ninth Wards, Phoenix Stake, formed by division of Phoenix Third and Second Wards and Sunnyslope Branch.

Rexburg Fifth and Sixth Wards, Rexburg Stake, formed by division of Rexburg Second and Fourth Wards.

Rose Park Third Ward, Riverside

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Stake, formed by division of Rose Park Ward.

Del Paso Ward, Sacramento Stake, formed by division of Arcade Ward.

San Bernardino Third Ward, San Bernardino Stake, formed by division of San Bernardino First, Second and Colton Wards.

North Hollywood Second Ward, San Fernando Stake, formed by division of North Hollywood and San Fernando Wards.

Chula Vista Ward, San Diego Stake, formerly Chula Vista Branch.

El Cajon Ward, San Diego Stake, formed by division of La Mesa Ward.

Edgemont Second, Grand View Second and Oak Hills Second Wards, Sharon Stake, formed by division of Edgemont, Grand View and Oak Hills Wards.

Snowflake Second Ward, Snowflake Stake, formed by division of Snowflake Ward.

Kirkland Ward, Seattle Stake, formerly Kirkland Branch.

Puyallup Ward, Tacoma Stake, formerly Puyallup Branch.

Sunset Second Ward, West Utah Stake, formed by division of Sunset Ward.

Valley View Second Ward, Wilford Stake, formed by division of Valley View Ward.

#### WARDS AND BRANCHES TRANSFERRED

El Paso First, Second and Las Cruces Wards, El Paso Stake, formerly of Mt. Graham Stake.

Glenns Ferry Ward, Gooding Stake, formerly of Boise Stake.

Kirkland Ward, Monroe, Sedro-Woolley, and Oak Harbor Branches, Seattle Stake, formerly of Northwestern States Mission.

Puyallup Ward, Auburn and Buckley Branches, Tacoma Stake, formerly of Northwestern States Mission.

Tacoma First, Tacoma Second, Tacoma Third, Olympia, and Breerton Wards; Shelton, Port Orchard, and Chehallis Branches, formerly of Seattle Stake.

#### WARD NAME CHANGED

LaCanada Ward, Glendale Stake, formerly LaCrescenta Ward.

Second Ward, Liberty Stake, formerly North Second Ward.

Westwood Ward, Los Angeles Stake, formerly Beverly Hills Ward.

Las Vegas Sixth Ward, Moapa Stake, formerly Charleston Ward.

Auwaiolimu Ward, Oahu Stake, formerly Papakolea Ward.

Rose Park First Ward, Riverside Stake, formerly Rose Park Ward.

Rose Park Second Ward, Riverside Stake, formerly Rosedale Ward.

Edgemont First Ward, Sharon Stake, formerly Edgemont Ward.

Grand View First Ward, Sharon Stake, formerly Grand View Ward.

Oak Hills First Ward, Sharon Stake, formerly Oak Hills Ward.

#### INDEPENDENT BRANCHES ORGANIZED

Grand View Branch, Boise Stake, formed by division of Mountain Home Branch.

Park Forest Branch, Chicago Stake, formed by division of University and Logan Square Wards.

Alamogordo, Carlsbad and Deming Branches, El Paso Stake, formerly of Western States Mission.

Farson Branch, Lyman Stake, formerly dependent branch on Rock Springs Second Ward.

Black Canyon Branch, Nampa Stake, formerly dependent branch on Caldwell Ward.

Avondale Branch, Phoenix Stake, formed by division of Capitol Ward.

Spring Coulee Branch, Taylor Stake.

#### WARDS AND INDEPENDENT BRANCHES DISCONTINUED

Kelly-Toponce and Hatch Wards, Idaho Stake, membership transferred to Chesterfield Ward.

Littlefield Ward, Moapa Stake, membership transferred to Mesquite Ward.

Clear Creek and Scofield Branches, North Carbon Stake, made dependent branches on Castle Gate Ward.



Standardville Branch, North Carbon Stake, membership transferred to Storrs Ward.

Kakaako Ward, Oahu Stake, membership transferred to Papakolea Ward.

Hercules Ward, Oquirrh Stake, made dependent branch on Spencer Ward.

Sunnyslope Branch, Phoenix Stake, membership transferred to Phoenix Eighth Ward.

Mammoth Branch, Santaquin-Tintic Stake, membership transferred to Eureka Ward.

## THOSE WHO HAVE PASSED AWAY

Bishop David A. Smith, former member of the Presiding Bishopric.

Don B. Colton, president of Missionary Home.

Mark Austin, one of the first members of the General Church Welfare Committee.

Clarence D. Rich, president of Mormon Stake.

Claude Brown, president of Twin Falls Stake.

## PRESIDENT DAVID O. McKAY

**E**ARLY in June, while sitting with his Brethren of the Council of the Twelve in the regular weekly meeting, Elder A. E. Bowen was suddenly stricken. For several weeks he and his loved ones and his Brethren thought that he was very close to the brink. He has sufficiently recovered to be able to move about in his room, but as previously announced, he is unable to be present with us this morning.

He is a great soul, a stalwart leader, a man who possesses a brilliant mind and true nobility of soul. We extend to Brother Bowen this morning the love and confidence of the Church. If he is listening in, we wish him to know that we love him, admire him; he has our united faith and prayers for a complete recovery. We need him.

We are sorry that Elder John A. Widtsoe is unable to be with us this morning. We hope that the Lord will bless him sufficiently to join us later in the sessions of this conference.

We noted in the prayer offered an appeal for the love of mankind, that we might love one another, and through that love contribute to the establishment of peace. That was the great message heralded by the heavenly hosts at the birth of the Savior, when they declared, "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14.)

To proclaim that message to an indifferent world is the divine responsi-

bility of the Church. What greater message could there be? What more commendable effort to supply the greatest need could be put forth?

Somewhere I have read that in one of the important institutions of medicine and healing in this country, there hangs this significant sign: "Never say a discouraging word while in this sanitarium."

If encouragement is good for the sick and ailing, it is also helpful to those who are normally healthy. As encouragement affects individuals, so it is helpful to organizations, and this morning as I stand before you I have nothing but a wish, a prayer, that we might say something encouraging to the members of the Church of Jesus Christ.

I am grateful this morning, as I bid you welcome to this, the one hundred and twenty-third semi-annual conference, that I can give you an encouraging report of conditions in the Church as a whole, and that it is to the best of its ability and resources trying to discharge its obligations in preaching the Restored Gospel.

You will be pleased to hear a few items, even though I must mention them but briefly, which justify my saying that the Church is moving steadily forward on its destined course.

There are now 195 organized stakes in the Church, an increase of over one hundred percent in the last twenty-five years. There are forty-three missions

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in the Church, including the new Central American Mission. Since we last met in general conference, there have been approximately thirty-eight new wards and seventeen new branches organized, making a total number of wards and independent branches of 1736.

During 1952, up to September 30, there were eighty-four new chapels dedicated. Before the end of the year there will be fifty-three more ready for dedication, making a total of 137 chapels dedicated or ready for dedication. Besides this, there are 389 chapels in process of construction, fifty of which are in missions.

At present, you will be pleased to know that there are, in European missions, Church-owned chapels as follows: British, thirty-nine (you former missionaries to Britain will be pleased to know that); Danish, five; East German, six; Finland, ten (after only five years of organization); French, three; Netherlands, eight; Norwegian, three; Swedish, fourteen; Swiss-Austrian, three; West German, eight; making a total of ninety-nine places owned by the Church in the European missions.

The Liahona College in Tonga is now completed. The Church sent most of the materials for its erection. Local people did much of the work and did not charge a shilling for their labor. The Church sent a supervisor, a plumbing supervisor, and an electrician.

The Pesega School in Samoa is nearing completion. The Mesepa School on the island of Tutuila in Samoa will soon be under construction. The money for it is already appropriated. We contemplate building fifteen chapels in American and British Samoa in the near future.

Plans are now being drawn for the New Zealand College of the Church of Jesus Christ of Latter-day Saints, which will replace the Maori College, which was destroyed by an earthquake in 1932.

Money has been appropriated for construction of five chapels in New Zealand. One is now being completed in Auckland, one in Glenn Huon, Tas-

mania, where the members are cutting their own timber and doing a good deal of the work themselves.

The Church owns two acres in Rarotonga, and money is already appropriated for a new chapel on those islands. It was only recently that the mission was opened in Rarotonga, under New Zealand, however.

A building is also under construction at Ipswich, Australia.

All these buildings, with the Los Angeles Temple now under construction, the Relief Society building, announced yesterday, mission expenses, ward and stake expenses, require the expenditure of vast sums of money furnished by the tithes of the Church.

To your credit and blessing, be it said that the tithes of the people this year are 21.7 percent higher than last year, and last year exceeded the year before.

Fast offerings also show an even greater percent of increase.

Missionaries—September 30, 1952, there were in the foreign missionary fields, 3854 missionaries.

There were 5525 in the stakes of Zion, making a total of 9379 missionaries.

That number speaks volumes in praise of the young men and young women, and particularly of the fathers and mothers, in their interest in the great mission of the Church to proclaim the message of peace and good will to all peoples of the world.

In addition to this, there were in the state of Utah, September 25, 1952, with a Church population of 488,863—9379 Latter-day Saint boys in the military service, or 1.9 percent of the total Church population of the state, as compared with 1.3 percent of the total non-member population of the state, or .6 of 1 percent more Latter-day Saint boys, as based upon our total population, than for non-members. These figures should assuage the rabidness of some prejudiced agitators who have falsely accused our young men of not discharging their share of the responsibilities of the military activity of our government.

In one agricultural town I know, with a population of fewer than 700, ten young men are in the mission field, and forty-five in the Armed Forces of our country.

To you loyal members whose unselfish labors have contributed to this favorable progress of the Church, we can say, as in Hebrews, that God will not "... forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister." (Hebrews 6:10.)

In keeping with this theme of encouragement, brief reference to some incidents connected with our recent tour of the European missions may not be amiss.

On May 29, 1952, accompanied by Sister McKay, our son David L. as secretary, and Mildred, his wife, I left for an important mission to Europe. The details of that special mission, pertaining to temples, I shall probably have to postpone until the general annual conference in April. Further than what has already been announced, I think we cannot further comment this morning.

It is marvelous how much closer in time modern transportation has brought the nations of the earth; for example, Sunday, June 1, at 6:30 in the evening, we left New York. Owing to unfavorable weather conditions the plane landed at Sydney, Newfoundland, instead of at Gander, and did not leave for Glasgow until Monday, 1:30 a.m. After fifteen hours of actual flying time we were at Prestwich Airport, in Ayrshire, Scotland, and later that same evening, Monday, we participated in the dedication of the first chapel owned by the Church in Scotland.

Wednesday, the evening following, we dedicated another in Edinburgh, and there is a suitable place in Aberdeen now ready for dedication. For these and other chapels in Great Britain, much credit is due to Elder Stayner Richards, who, with his associates, has manifested wisdom and economy.

If I followed my inclinations, I would

pause here long enough to tell you of my feelings upon returning to Scotland after twenty-nine years, my latest visit, and after fifty-four years since I labored there as a young, unmarried missionary. What a flood of memories filled my soul as a Mrs. O'Hara, living in the apartment, graciously showed Sister McKay, two elders, and me the old 52 Holmhead St., headquarters of the Scottish Conference fifty-four years ago!

I should also like to tell you how humbly grateful, and with what a mel-low heart later I stood with Ray by my side in the little bedroom in Wales, in which Jeannette Evans, my sainted mother, was born over a hundred years ago! But these are personal experiences, of little or no interest to you members.

Beginning at the meetings in Scotland, we carried your love and greetings to the approximately 40,000 members of the Church in the ten missions in the nine European countries. June 2 to July 4, they met us in Europe to receive your greetings. July 26; you met us here to receive their thanks. And, now, this morning, I express again to you in Zion the loving greetings of the Saints in Europe.

One impression I received right at first, and it became more and more pronounced as we came in contact with people in all walks of life, was a more tolerant attitude than I experienced a half century ago. It was a joy to mingle with intelligent people radiating a spirit of good will.

One beneficial result of the tour was a keener realization on the part of members of the Church that they are not detached entities but are in reality part of the Church as a whole. Nearness in time contributed to this feeling; but more especially their meeting one of the Sunday School general superintendency and a member of the general board of the Primary, hearing incidents, items of instructions that happened or were given, as it were, but a week before, awakened a sense of belonging that was satisfying and encouraging.

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It was truly a joy and inspiration to see the loyalty, feel the responsiveness of members of the Church in every mission. There was no exception. To greet those eagerly expectant, graciously warm-hearted people gave a joy almost inexpressible. We sensed to a small degree, at least, the truth of the saying: "To love and to be loved is the greatest happiness of existence." This was especially true so far as our love for those faithful people is concerned.

At the opening of my remarks I said that at the Savior's birth, there were heralded the fundamental virtues that constitute the world's greatest need: first, believing in and glorifying our Father in heaven; and second, peace, good will, instead of contention and strife.

Here let me emphasize that good will includes benevolence, a virtue that may be experienced by persons in all stations of life. It is "confined to no rank, no degree of education or power; the poor may be benevolent as well as the rich; the unlearned as well as the learned; the weak as well as the strong." Everyone may not be *beneficent*, but all may be *benevolent*. Good will includes kindness, a virtue everyone can show, and one which everyone is pleased to receive.

"So many gods, so many creeds,  
So many paths that wind and wind,  
While just the art of being kind,  
Is all the sad world needs."

(Ella Wheeler Wilcox.)

I should be remiss, indeed downright unappreciative, if I did not take this occasion to refer appreciatively to the instances of good will manifested on this recent presidential tour of the European missions.

Our Church knows full well what it means to be misjudged, scoffed at, and persecuted. It can appreciate, too, in full value, tolerance, a sense of justice and fair play.

The mission presidencies, missionaries, members of the Church and their friends were most gracious in their

greetings and manifestations of deference to the office of President. Everywhere their welcome was most generous. To all these we shall ever be grateful for the distances they traveled, for the sacrifices they made, their wholehearted, radiant gladness—all of which contributed so much to the success of a very important mission.

I wish to refer especially to the good will shown by prominent businessmen, representatives of the press, hotel managers, government officials, and others whose interest and courtesy were shown without reserve.

It is unwise to attempt to mention a few because of possibly showing partiality, and failing to mention deserving persons, but I will name the Honorable Charles U. Bay, American Ambassador to Norway, who not only by proffered words, "If there is anything I can do for you, please let me know," but by direct action with the assistance of his undersecretary, Leon Cowles, rendered invaluable service in securing rightful privileges for our missionaries in Norway. He said that was his first official act as ambassador. Other ambassadors and ministers, including Hon. John M. Cabot to Finland and Hon. James C. Dunn to Paris, were equally considerate in proffering help and co-operation. Their courtesy was unbounded.

Others who did not hesitate to inconvenience themselves to render favors were Colonel Tooler and General Wood of the American Army, through whose graciousness, at the intercession of presidents Stayner Richards and A. Hamer Reiser, special favors were granted to us visitors in attendance at the Queen's Garden Festival at Buckingham Palace.

I express appreciatively, also, the service rendered by the Consul General J. D. van Karnebeek, here in the United States, whom we happened to meet before we left, who arranged for a most cordial visit to Her Majesty, Juliana, Queen of the Netherlands.

I wish to mention President Juho K. Paasikivi of Finland, a dignified, prince-

ly gentleman, conference with whom, accompanied by President Henry A. Matis, I shall remember with satisfaction and pleasure. For exceptional courtesies shown by Mr. Sholz, the manager of the Palace Hotel near The Hague, Holland; to passport officials at Berlin, who, finding us without visas, gave special consideration and, out of courtesy, obtained the necessary papers without delay, we mention with appreciation.

We are mindful also of the outstanding consideration shown by eleven policemen who were at the Mercedes Palast, at North Berlin, where an audience of 2600 persons crowded to overcapacity that large theater. How their favorable attitude stood out in contrast with the action of police when some members of the Twelve and others who sit here in this audience this morning were hunted and arrested a half century ago!

I wish to name appreciatively, also, Elder William Zimmer, and two real estate men, Mr. Hans Jordi and Mr. Hermann Schulters, who assisted President Samuel E. Bringham in choosing prospective temple sites in Switzerland.

For his having built suitable houses in Berlin, I wish to commend President Walter Stover, whose devotion to the German Saints, whose generosity and wisdom will ever be cherished by the thousands whom he blessed. Included in this expression of appreciation are officials who aided President James L. Barker and President Golden L. Woolf in their securing official recognition of the Church in France.

An outstanding feature of our visit in Germany was the attendance of American servicemen. In the West German Mission they gathered as groups that compared favorably with our groups of missionaries. And how proud we were of these choice young men and women, a credit to their parents, to the Church, and to our nation! Whether they participated in concerts or attended to the details of conference, greeted strangers, or looked after the welfare of Saints and investigators, their ability was manifest, their dignity commendable, their

sincerity in their work most outstanding.

Well, fellow workers, all these and a hundred other instances that I might name are evidences of friendship and good will that will contribute to the peaceful relationships that should exist between this country and the free countries of Europe.

I am sorry that I must now sound a note of discouragement, for I cannot refrain from referring to the attitude of selfishness, distrust, and hatred manifest by the leaders of communism. How they hate America, and everything American!

They are not only anti-American—they are anti-Christian! By every means possible—newspapers, billboards, documents, radio—they try to inculcate hatred in the hearts of the youth.

By the Iron Curtain they scheme to keep Western influence out of Russia and prevent Russians from becoming acquainted with the West. A distinguished sociologist once wrote, note: "Give us the young, and we will create a new mind and a new earth in a single generation." That is one aim and purpose of the Russian dictators.

Largely because of their nefarious schemes and false ideologies, civilization is facing a crisis. We are in a period of uncertainty, of international tension. Not infrequently we see manifest among people a feeling of impending crisis in which is fear that the atom bomb might bring to a tragic end present-day civilization. Articles in the daily press and in magazines give unmistakable evidence of this condition. You can pick up any magazine or any daily paper and read such headings as: "Our Democracy in Danger." "Communism—a New Kind of Threat." "Foundations of our Republic Threatened." "The World Cannot Exist Half Slave and Half Free."

These are some I have taken at random.

"Look at the map of the world," says one. "The Iron Curtain of Soviet communist control has descended over vast areas and over hundreds of millions of

people in Eastern Europe and in Asia, since the close of World War II. It is unspeakably tragic that this should be the case, when it need not have been." Another: "We Face a Spiritual War." Then, last: "Red China's War Against God."

Well, brethren and sisters, let us not despair. A man's comfort in time of ease and peace, as well as in time of stress and danger, will be found in the depths of the sincerity of his belief in an Eternal Being, his faith in the gospel of Jesus Christ. Commenting upon the need of sincerity, of faith, one writer once asked this vital question, and I give it to you:

"Is Jesus to you only a legendary figure in history; a saint to be painted in the stained glass of church windows; a sort of sacred fairy not to be approached and hardly to be mentioned by name, or is he still what he was when he was in the flesh—a reality, a man of like passions with ourselves, an elder brother, a guide, a counselor, a comforter, a great voice calling to us out of the past to live nobly, to die bravely, and keep up our courage to the last?"

Notwithstanding the threatening conditions that exist in the world today, members of the Church of Jesus Christ need not fear nor be perturbed, if they will but anchor their souls in unchanging truths revealed by our Father in heaven.

If communists attempt to poison the minds of youth, as they are doing, against God the Father and his Beloved Son, if they pervert the principles of the gospel of peace and good will, if they continue to sow the seeds of mistrust and hatred, we must more guardedly protect our youth, more militantly instruct them in the princi-

ples of the Restored Gospel, implant in their hearts the truth that "... there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.) Let them realize that without Christ the world is lost.

James L. Gordon is right when he declares: "A cathedral without windows, a face without eyes, a field without flowers, an alphabet without vowels, a continent without rivers, a night without stars, and a sky without a sun—these would not be so sad as a world without a Bible or a soul without Christ."

He is the Son of "God in the Highest" as proclaimed by the heavenly hosts, the Prince of Peace, our Elder Brother, our Redeemer, our Savior.

"His purposes fail not, neither are there any who can stay his hand.

"From eternity to eternity he is the same, and his years never fail.

"For thus saith the Lord—I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and truth unto the end.

"Great shall be their reward and eternal shall be their glory." (D. & C. 76:3-6.)

God bless the Church. It is worldwide. Its influence should be felt by all nations. May his spirit influence men everywhere and incline their hearts toward good will and peace. May divine guidance be given the priesthood, who hold the responsibility of declaring to an indifferent world the restoration of the gospel of Jesus Christ, I pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Stayner Richards will now address us.

## ELDER STAYNER RICHARDS

*Assistant to the Council of the Twelve Apostles*

**M**Y DEAR brethren and sisters, it is a very great privilege and pleasure to be back home again, to be with loved ones and friends and to partake

of such a wonderful influence as we have at this conference today.

I have not made an accurate count, but from appearances the number

present here today is a little larger than we have in our district conferences in the mission field, but the spirit is just the same.

A year ago I had the opportunity of reporting missionary labors of Sister Richards and myself in the British Mission. Consequently I will not duplicate this morning but only mention a few subsequent happenings. Since that time King George VI has passed on; his charming and lovely daughter Elizabeth, designated "the Second," now reigns over that wonderful country and in that great empire. She is greatly loved by all the people because of her Christian virtues and her charming way. The Socialist Party was defeated at the polls, and the Conservative Party under the leadership of that great statesman Winston Churchill was elected into office.

The affairs of the British Mission are going forward in a fine way under the very able direction of President and Sister A. Hamer Reiser. Our missionary experiences there constituted one of the richest times in the lives of Sister Richards and myself. We did so appreciate the association of the fine missionaries, and we rejoice in the great development that came to them. We shall ever be grateful to them for their support, their cooperation, and their hard labors, and we rejoice in the way the Lord blessed them.

We were thrilled, also, my brethren and sisters, in witnessing what the gospel of Jesus Christ does to those people who accept it, how it changes their lives from confusion, uncertainty into lives of knowledge of our Father in heaven, his purposes for his children here upon the earth, and especially for the feeling of security that it gives them and the hope of salvation and eternal life.

Oh, it was wonderful to see how happy it made these converts that accepted the truth, and in their homes the conditions changed, there was more love between husband and wife and between parents and children.

Of course, the crowning event in our

missionary labors was the visit of President David O. McKay and his lovely wife, his son Lawrence and his wife, Mildred. I trust that President McKay will let me fill in just a few items in connection with that trip pertaining primarily to himself, as he would be too modest to mention them himself, and I shall mention them not just as a matter of interest, but in order that we might all be benefited by the virtues, the exemplary life of this man, our leader.

Between the time of the two dedications in Scotland that he has mentioned, the President with the members of his party and about twenty-six missionaries, took a bus tour up through the highlands of Scotland, around the Cossacks, around Loch Lomond, Ben Lomond, the Brig o' the Kirk, and those places made famous by the immortal words of Sir Walter Scott and other great poets. During that tour the President delighted all of us by reciting from memory stanza after stanza from *The Lady of the Lake* and other great poems. He made us all feel that as visitors in foreign lands, we should study the history of those countries; we should learn of their poets and their artists and secure all of the cultural value that we could from such visits.

But there was something else, that may not be new to you who know President McKay well, but I observed that throughout that tour, as we got on and off the bus, as we walked to one place of interest and back to the bus, there was in President McKay the perfect gentleman; always as he approached a lady he removed his hat, not to show that beautiful stand of white hair that he has, but through the natural tendency on his part always to be courteous.

And then I observed how kind and considerate he was of his lovely companion, how he was always there to assist her on the bus, to help her off the bus, to make sure that she had a proper vantage place in looking over the different sights, and then I observed that he always seemed happiest and most

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contented when he was sitting next to her.

They have been married for over a half a century, but time and the passing of years has not dimmed that great love that he has for his wife, not only love, but the tendency also to show every consideration and every attention, as he did during his courting years.

Oh, my brethren, what a lesson there is for us, and may I say just a word to you here, (I hope the wives will not listen,) I want to ask of you, how long since you told your wife you loved her? How long since you brought a few flowers home to her, and her alone? How long since you brought some candy? How long since, after a fine meal, you have told her what a fine meal that was, and after the meal, and you were going out, have you stated, "I am going out blockteaching, but when I get back, I want to take you down to the corner for an ice cream soda?"

Oh, these are just little things, but how they would add to the joy and the happiness around home. I remember hearing of one of our brethren, when his neighbor spoke to him after the wife had served them a fine meal and said, "My, you have a fine wife." He said, "Yes, I almost told her so, once, and I think before I die, I will tell her."

Now, brethren, in this connection, may I say if you are going to reform along this line, make it gradual. Anything else might be a shock and might be misunderstood by the womenfolk.

I cannot refrain from telling about another party that called on his neighbor and friend, who happened to be the judge in the town, and said, "Judge, Liz and I are going to break up; I have come to see you about a divorce." He said, "Jim, I wonder if you have always been kind to your wife?" And then he gave him certain instructions, and he said, "Now, you come back tomorrow and tell me how you get along." Jim returned the next day, and the judge said, "Well, how did you do?" "Terrible," he said; "I did just as you told me. I took a fine box of candy, a lovely

bunch of flowers home to my wife, and just as soon as I presented them, I gave her a big kiss, and she broke out crying, and she said, 'This has been a terrible day. This morning the cat got run over; at noon the grocer failed to send the groceries; and now here, tonight, you come home dead drunk.'"

I would like to mention another observation that was certainly pleasing to me, as I am sure it was to the other members that witnessed it. At the close of the dedicatory services in Glasgow and Edinburgh, the President took time to greet all of those people. There were three hundred in one place and two hundred in another. As they came up to him, especially the little children, extended presents to him, one of them giving a present of an automobile robe with the McKay colors on it, and others gave flowers to the ladies. The President's extending appreciation and blessing those little tots was beautiful.

And then, as some of the older ones who knew him fifty-four years ago when he was on his first mission came up and took his hand and placed their heads on his breast and sobbed with joy, you could see and feel the fulness and devotion of his friendship and his love for those people. Oh, indeed, he was a great friend to them.

I am wondering if all of us who have friends would not like to take a lesson from that and manifest a deeper degree of friendship, let their joys be our joys, and let their sorrows be our sorrows.

We left Edinburgh 10:20 at night to take the sleeper train for London. As we left that station, there were those faithful Saints, headed by one of the missionaries with such a fine voice, who sang in Scotch, rendering songs of farewell to the party. When we went into our compartment, there were boxes of delicious lunch, the finest that could be prepared, which were extended by the Relief Society sisters of that Edinburgh Branch.

On arriving at London, early in the morning, we were met by the missionaries and a number of the Saints of the London District. Flowers were



showered upon the womenfolk; greetings were extended in the most cordial way to the President. The next few days, of course, were very busy days for him in London.

On Sunday, it happened to be the London district conference, and though we pleaded with the President to spend the forenoon in visiting some of the great churches, such as St. Paul, Westminster, and so forth, in order to spare him from speaking so many times, he chose to attend the priesthood meeting, the afternoon and the evening meetings. There were approximately eleven hundred people present at the meetings.

Wonderful sermons were given by him, and after those meetings, he consented to shake hands with all of those people. Have you ever tried greeting individually so many people? When you realize also that the shake of President McKay's hand is not just a limpid affair, but it is a firm grasp with a greeting from that big heart, you can realize the fatiguing, and the exhausting effect of that ordeal.

May I make another observation? President McKay enjoys that Christian virtue that was taught so many times by the Master himself, of losing one's self for others, in forgetting self and thinking of others, that he gave no thought to what that exhausting experience was doing to him. He only realized that it was giving joy and happiness to these people, many of whom had come into the Church because this Church has apostles and prophets. And now they were to greet the prophet of the Lord, the President of the Church. You can imagine the thrill that came to them as they did so.

And as the little children came, the little tots, they received an equal greeting. Like the Master of old, who said, "Suffer little children, to come unto me: for of such is the kingdom of heaven," (Matt. 19:14) so this great man gave these little kiddies a handshake and a blessing, and they went on their way.

President McKay performed this act in the nine other European missions.

He will never know the amount of good that came to these people and the thrill that they received. They will tell it to their children, and their children's children.

In one place it was reported that the people were shaking hands with the other Saints with the left hands, and when they asked why, they said, "Why, this hand shook hands with a prophet of the Lord, and we are holding that hand closed." One good sister, who was sick and could not be there, sent her two little daughters and said, "You go shake hands with the President, then come back and shake hands with me, and then I will be all right again."

I know, brothers and sisters, that you agree with me, that this was the greatest event that ever happened to the European missions.

And speaking of the President, I think, myself, that his going from here across the ocean to those countries, constituted also a visit of one of the greatest Americans. President McKay went over there with a message of peace, based on righteousness, and according to the principles of the gospel, thereby, creating the only peace that would be lasting.

And now, what about those that accompanied him? Sister McKay and the others were urged to speak at practically all of the meetings, and she spoke in such a lovely way, such a motherly and tender way, especially to the sisters, to the Relief Society workers. The son, Lawrence, who is one of the general superintendency of the Deseret Sunday School Union of the Church, spoke especially to the children, giving them a message from the Sunday School, and then his lovely wife, Mildred, a member of the general board of the Primary, gave her message to the Primary workers and the Primary children. Therefore, the causes of these three organizations were greatly enhanced.

Another thing should be noted. President McKay and his party traveled as a unit and for those people to see a Mormon family journeying together, manifesting such love, and consideration

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for each other, exemplifying such a perfect family life, did much to create better homes and better family lives through all those countries.

So I want to pay my humble tribute to President McKay, and to tell you, as I know that you realize, that he exemplifies the Christian principles as taught by the Master, the virtues that he taught his disciples in a finer way and more completely than any man that I know of. And as he loved all the people, all the people loved him.

He is such a kind man. May I mention just one more personal thing? Just before he departed at 11:40 at night from Prestwich to come home, imagine

his being so kind as to call up Sister Richards and myself, just common people, down in London, over the long distance telephone, and realizing that we were to sail the next day, to wish us bon voyage. We will never forget that kindly act on his part.

And now, in closing, my brethren and sisters, if we love this man, I think there is only one way to show it, and that is for us to take a lesson from his example and live the gospel of Jesus Christ in every detail, day by day, and that will please him more than anything we can do.

God bless you all, I pray, in the name of Jesus Christ. Amen.

### ELDER HAROLD B. LEE

#### *Of the Council of the Twelve Apostles*

**D**URING the few moments that I occupy this position, I seek humbly for an interest in your faith and in your prayers.

I should like to take, if I may, a text from an inspired prayer that I heard President McKay offer several months ago in a sacred place, the burden of which was a plea for increased faith in God, which would act as an effective weapon against the great anti-Christ, to which he has made reference this morning, communism and dictatorship in nations, and sin and wickedness in men.

In this expression, President McKay is in full harmony with that which has been taught by all the prophets from the beginning. The Prophet Ether, 2400 years before Christ, gave expression to that same thought, when he said:

Wherefore, whoso believeth in God might with surety hope for a better world, yea, even a place at the right hand of God, which hope cometh of faith, maketh an anchor to the souls of men, which would make them sure and steadfast, always abounding in good works. (Ether 12:4.)

The Apostle Paul impressed that same great truth in a negative way, when he said,

If in this life only we have hope in Christ, we are of all men most miserable. (1 Cor. 15:19.)

Some while ago, I chanced to be visiting on the campus of Stanford University, and there on the walls of the memorial chapel, I saw written by some unnamed writer, what might be considered as a translation of that great truth into a formula of action, as a guide through life. This is what was written there:

An eternal existence in prospect converts the whole of your present state into a mere vestibule of the grand court of life, an introduction, a beginning of what is to follow, an entrance into that interminable extent of being which is the true life of man. The best thoughts, affections, and aspirations of a truly great soul are fixed upon the infinitude of immortality. Destined, as such a great soul is, for immortality, finds all that is not eternal, too short, and all that is not infinite, too small.

As I pondered the meaning of those words and the prayer of President McKay and the expressions of the prophets regarding the need for faith, faith in the Lord Jesus Christ, I remembered what the Lord said in the earliest commandment which was given to parents,

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, . . . the sin be upon the heads of the parents. (D. & C. 68:25.)

And in that same inspired declaration by revelation, the Lord gave us what we might style as a five-point program by which parents could teach faith. First, he said, their children were to be baptized when they had reached the age of accountability at eight years; second, they were to be taught to pray; third, they were to be taught to walk uprightly before the Lord; fourth, they were to be taught to keep the Sabbath day holy; and fifth, they were to be schooled not to be idle, either in the Church, or in their private lives.

All parents who have followed that formula and have so taught their children have reaped the reward of an increased faith in their family, which has stood and will yet stand the test of the difficulties into which their children would yet go.

I read not long ago, an expression from a young man in military service, in which the young man gave expression to a faith in which undoubtedly he had been schooled by his parents who had followed that instruction of the Master to parents to which I have already made reference. This was the boyish way our boy in the military service declared his faith:

We thank God that we have discovered that he will always help us to give our very best, and that we must take more and more from him in order that we will not let him down. We have learned that he will not fail us and that we must not fail him. Thank God for God.

Someone has aptly said, "You do not need to train a boy to be vicious, just let him go without training and he will be vicious of his own accord." In that regard, I remember what Thomas Carlyle wrote:

A man without a purpose in life is as a ship without a rudder, a waif, a nothing,

a nobody. Have a purpose in life, and having it, throw such strength of muscle and brain into your work as God has given you.

The youth who has been trained in a Latter-day Saint home has been schooled in what that purpose of life should be, "to gain immortality" and "to gain eternal life." Having such a purpose, our boys in military service, anchored by an abiding faith in the omnipotent power of the Almighty, might have written as a fitting epitaph to them as was written upon the tombs of early American heroes,

So nigh is grandeur to the dust,  
So near is God to man,  
When duty whispers Lo, thou must,  
The youth replies I can.

It is fruitless for us to try to enjoin youth to be chaste by merely doing as the military have sought to teach, merely because of a fear of a loathsome disease if he is unchaste, or as some of our schools would teach, merely because of the harm that would thus come to society as a result of his unchastity.

Paul, the Apostle, taught that we must be girded with a girdle of truth. What truth shall we be girded with? Our loins must be girded with the truth that every handsome young man and every beautiful young girl is winged for a heavenly flight.

How can we enjoin an alcoholic against his debauchery except we lift the shades of a darkened soul and let him glimpse himself as a son of God, as a child of God. The program of the Alcoholics Anonymous starts with two basic pillars: first, that the individual has a desire to quit the use of alcohol, and second, he must have faith in a Supreme Being. Any program upon any other basis intended to reclaim those in the vices of that vicious habit is doomed to failure.

In short, we might well say, echoing that which was written on the Stanford Memorial Chapel walls, we must teach all such, and our youth, that "all that is not eternal is too short, and all that is not infinite is too small."

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Patriotism and loyalty in defense of the Constitution of the United States is constantly enjoined upon us. President McKay again this morning has made reference to the cause of liberty in his remarks. To be effective in such teaching, we must begin by inspiring in each heart the faith that the Constitution of the United States was written by inspired men whom God raised up for that very purpose.

It was Joseph Smith who has been quoted as having said that the time would come when the Constitution would hang as by a thread, and at that time when it was thus in jeopardy, the elders of this Church would step forth and save it from destruction.

Why the elders of this Church? Would it be sacrilegious to paraphrase the words of the Apostle Peter, and say that the Constitution of the United States could be saved by the elders of this Church because this Church and this Church alone has the words of eternal life? We alone know by revelation as to how the Constitution came into being, and we, alone, know by revelation the destiny of this nation. The preservation of "life, liberty and the pursuit of happiness" can be guaranteed upon no other basis than upon a sincere faith and testimony of the divinity of these teachings.

We have been given a serious responsibility in preaching the gospel of Jesus Christ to the world. We have been told in meetings even preceding this conference session that we must reach out to the minorities. Our beloved Brother Kimball has urged others and has devoted his energies for the past few years to an energetic, proselyting urge among the Lamanites and those minority groups. But again, how can these backward children of our Heavenly Father be brought out of darkness and uplifted?

A lifelong missionary, in commenting about his work among the Indians out in the west Shoshone reservation in Nevada, in reporting on various uplift

activities to reclaim the Indians, made this very significant statement:

All their zealous and patient efforts to help the Indian's plight tend to become another crutch that the Indian depends upon. Those Indians who have become progressively independent apparently have become so because of *personal and religious factors* wholly unrelated to the government program.

What he is saying, in effect, is that the building of faith and testimony in these people is fundamental and essential to this redemption.

It was that same thing the Master said about the reclaiming of the Jews, when he declared that

the fulness of my gospel shall be preached unto them;

And they shall believe in me, that I am Jesus Christ, the Son of God, and shall praise the Father in my name.

Then will the fathers gather them together again and give unto them Jerusalem for the land of their inheritance. (See III Nephi 20:30-31.)

It has been a great source of satisfaction to me to know that those who are now planning for a standard missionary program to be given out to the stakes and to the missions of the Church, have laid as the foundation for the introduction of the gospel to those who are our friends and investigators, a testimony of the divinity of the Godhead of this world, and a belief in the mission of Jesus Christ, as the Son of the Living God.

To me the reclaiming of the souls of men must be begun by building faith, just as the parents in this dispensation were taught must be so in their own families. In the early rise of his Church, the Lord said,

Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

And also gave commandments to others, that they should proclaim these things unto the world. . . .

That faith also might increase in the earth. (D. & C. 1:17-18, 21.)

God grant that the gospel of Jesus Christ might be so effectively taught in all the world that the prayer of our President might be fully realized, that it might be an effective weapon against communism and dictatorship in nations, and sin and wickedness in men, I humbly pray, in the name of the Lord, Jesus Christ. Amen.

## ELDER ANTOINE R. IVINS

### *Of the First Council of the Seventy*

**M**Y BELOVED brethren and sisters: I suppose I shall never approach this task without a keen sense of dependence upon your faith and prayers in my behalf, that perchance what I shall say may be helpful to some of us.

I feel to bear my testimony to you today that I know that we are engaged in the work of God, that Jesus Christ is the Son of God, and that this work was established by him.

When he was talking to his disciples, he said to Peter, "... upon this rock I will build my church," (Matt. 16:18) and as I read that scripture, I believe that rock refers to a revealed testimony that Jesus Christ is the Son of God. I fancy that if I should ask you who are before me today who can bear testimony to that fact through the Spirit of God to stand upon your feet, you would all arise. That testimony, brethren and sisters, is what should impel us to service in the Church in the interest of our fellows. A true testimony that we are engaged in the work of God should bring us to love our fellows, for love has been given by Christ as the great and underlying principle of the gospel—that we should love God and love our fellows as we love ourselves. The Savior said, "If ye love me, ye will keep my commandments," (see John 14:15) and I gather from that, that loyalty to this testimony which we profess must impel us to the service which indicates our love for our fellows.

I told you before of the statement which I once read which says there are

### President David O. McKay:

Our concluding speaker at this session, will be Elder Antoine R. Ivins, of the First Council of Seventy. The speaker to whom you have just listened, is Elder Harold B. Lee, of the Council of the Twelve. Following Elder Ivins' address, the *Relief Society Singing Mothers* will favor us with, "In His Steps I Will Ever Follow."

more uncultivated souls in the world than lands. Our purpose is to cultivate our souls and the souls of other people. Work in behalf of others implies sacrifice, and sacrifice brings forth the blessings of heaven. That service is manifest in many ways. I have in mind the early missionary work of the Church, in which men, President Young, for instance, undertook a mission while on a sickbed. I have in mind the service of men who had come by very tedious and difficult toil to these valleys, and who turned around and returned to the east, pushing a handcart from here all the way to the Mississippi River. I have in mind the service of my grandfather who began in his seventeenth year, I believe it was, as a missionary for the Church, and died without ever relinquishing that service. In it all I can see a certain element of sacrifice in the interest of others. We look upon it as sacrifice. In its ultimate result, it proves to be not a sacrifice but a blessing. But we are in the habit of looking at those things as sacrifice, and when we serve in that spirit, and that spirit only, there is a development and a growth and an enlargement of the soul of man that come no other way.

Now as members of the Church, we testify that God lives and that Christ is his Son, also that the priesthood has been restored, that through that priesthood the Church has been reorganized in this modern day, and that certain of us hold that priesthood—the priesthood, which they have to translate, ac-

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cording to Brother Clissold, into Japanese, as the power of God. We hold it, and we give that testimony to the world without embarrassment but deliberately. Now if we have that testimony, and if we are loyal to that testimony, it implies that we should serve the Church. There are many ways of doing this—some in the missionary service, some in local presidencies, some as ward teachers, and many other ways. But today I have in mind another type of service. It is a service which impels one to reach down into his pocket, to take therefrom the funds that he might use for his pleasure and satisfaction and bestow them upon the Church for its benevolent purposes. Regardless of the wonderful progress that has been made in the payment of tithes and offerings as indicated today, and in appreciation of the tremendous contributions that have made possible the building program of the Church, my mind goes back to a time when the Church had no funds. My wife's grandfather told me of an occasion when he and a brother companion had the privilege of contributing nine hundred dollars to the Church of Jesus Christ of Latter-day Saints to pay the interest on its obligations, which the tithes of the Church up to that time had not equalled. Now we have made tremendous progress, but we are still far from the goal that is set in that respect. In the twenty-one years that I have ministered with you and unto you as a member of the First Council of the Seventy, I have never yet visited a stake where every officer of the stake and the wards claimed to pay what we used to call a full tithing, which we now call a tithing. We have a distance to travel yet if we would meet that goal.

Now the scripture says, "Try me and see if I won't open the windows of heaven and pour out a blessing upon you which you can scarcely contain." (See Mal. 3:10.) What type of blessing is it you look forward to when you pay your tithes and offerings? Is it a temporal blessing, an increase in your flocks and herds that you have in mind?

And if you do, I suggest that perhaps it is a selfish motive, and self-interest never develops and enlarges the soul of man. I have seen men who were so selfish that they couldn't see their own interest and welfare. Now if we are going to test our Father in heaven, what are we going to expect when we make our tithes and offerings? I suggest that the blessings that are to come to us from that service should be expected to be spiritual blessings, the enlargement of the soul, the increase of our love toward God and our fellow men, an increased determination to serve and the peace and the happiness that come into the heart of man upon the realization that he has done his bit to help the Church in its work of redemption, for that is our great purpose. There could be no greater blessing, it seems to me, come into your hearts than peace and tranquility, devotion to the work of God, and love for your fellow men. I myself believe that that is the type of blessing that comes not only from the payment of tithes and offerings, but also from service in all the other branches of the Church.

May God give us a determination to serve him, with that single purpose, the purpose of blessing others, let happen to us what may come as a result of that service. God bless you. Amen.

### President David O. McKay:

President Antoine R. Ivins of the First Council of the Seventy has just spoken.

This notice we will read for the benefit of the brethren who will speak this afternoon, and at future sessions:

"The effect of the great messages of the brethren over the TV sets throughout the great audience would be greatly enhanced by an occasional direct look into the TV camera, thus bringing a personal touch and contact between viewer and speaker. I have been viewing the morning session in the Assembly Hall."

It is signed by the Bishop of the LaCienega Ward, Santa Monica Stake. He has come a long way and should be

sitting down here in front. Evidently the seats weren't reserved for them, as we promised.

The *Relief Society Singing Mothers* will now favor us with "In His Steps I'll Ever Follow," conducted by Sister Florence J. Madsen. The closing prayer will be offered by Elder W. Creed Haymond, formerly president of the Northern States Mission, after which this Conference will stand adjourned until 2 o'clock this afternoon. The proceedings of that session will be broadcast over KSL of Salt Lake City and by arrangement through KSL over the stations named at the beginning of the session. The Conference will also be broadcast over television station channel five.

Any important messages or calls that have come to us for persons supposed to be in attendance at the Conference will be announced at the dismissal of the meeting over the loud speaking system on the grounds. Similar messages coming in will likewise be broad-

cast at the close of each general session without further notice. Please listen carefully to these announcements.

The music of this session has been furnished by the *Relief Society Singing Mothers* from the Salt Lake and Ogden areas and from the three Sevier Stakes. Notice the wide area from which these sisters come.

With appreciation and admiration in our hearts, we commend Sister Madsen and the *Singing Mothers* for the inspirational music rendered in this service. It is a wonderful achievement to assemble these groups and have them sing so harmoniously and inspiringly. God bless our *Singing Mothers*.

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Singing by the *Relief Society Singing Mothers*, "In His Steps I Will Ever Follow."

Elder W. Creed Haymond offered the closing prayer.

Conference adjourned until 2:00 p.m.

## FIRST DAY AFTERNOON MEETING

Conference reconvened at 2:00 p.m., Friday, October 3.

### President David O. McKay:

This is the second session of the 123rd Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square, Salt Lake City, Utah. There are present on the stand this afternoon all the General Authorities, except Elders Albert E. Bowen and John A. Widtsoe, and Thomas E. McKay, who is excused this afternoon.

These services and all general sessions of the Conference will be broadcast in the Assembly Hall and in Barratt Hall over a loud-speaking system and by television.

The proceedings of this session will be broadcast over Station KSL, and by arrangement through KSL, over the stations named in the first session of

this Conference. The session will be televised over KSL Television Station, Channel 5.

The Singing for this afternoon will be furnished by the *Relief Society Singing Mothers* from the Salt Lake and Ogden areas, and from the three Sevier stakes, with Florence J. Madsen conducting, and Frank W. Asper at the organ.

We shall begin this service by the *Relief Society Singing Mothers* singing, "O Lord, Most Holy," conducted by Sister Madsen. The opening prayer will be offered by Elder Jesse L. Mortensen, patriarch to the South Los Angeles Stake.

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The *Relief Society Singing Mothers* sang "O Lord, Most Holy."

Elder F. Eugene Flake offered the opening prayer.

Singing, by the *Relief Society Singing Mothers*, "In Heavenly Love Abiding."

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**President David O. McKay:**

Bishop Carl W. Buehner of the Presiding Bishopric will be our first speaker.

He will be followed by Elder John Longden, Assistant to the Quorum of the Twelve.

**BISHOP CARL W. BUEHNER**

*Second Counselor in the Presiding Bishopric*

**M**Y DEAR brethren and sisters, this is a great moment in my life, and I pray that the Lord will make me equal to it. During the past two or three weeks, I have preached at least fifteen wonderful sermons during the middle of the night, but I have forgotten them by morning, so I guess those sermons are lost forever.

It has been a marvelous experience to be associated with these brethren of the General Authorities of the Church. I wish you could all have some of that marvelous association. I love these brethren. I certainly wish to let them know again today that I will do all I can to sustain them, work for them, and to make their burden as light as possible. Last April when Bishop Richards was honored in becoming a member of the Quorum of the Twelve, I am sure that we all had the feeling that one of the great Presiding Bishops of the Church had received a very worthy honor, and maybe there was some concern as to what might happen with the new Presiding Bishopric. I have known Bishop Richards for many years. He is a great and a powerful man and initiated many wonderful things for the youth of the Church, but I would like to tell you brethren and sisters today that as Bishop Richards moved into the Quorum of the Twelve, another great man was sustained as Presiding Bishop of the Church. Bishop Joseph L. Wirthlin, too, is a very strong and vigorous man, a very spiritual man. He insists that everyone in this Church gets treated equally well. I admire him, I love him, and with Bishop Isaacson, it is an honor to be associated with him in the Presiding Bishopric of this great Church.

Recently, as I attended a quarterly conference, a new member of the Church stood up and bearing his testimony said, "You know, I was seventy-five

percent converted to this Church before anyone said one word to me about the gospel." That interested me very much, and after the meeting, I said, "Just what did you mean by that statement?" He said, "You know, we lived in a community where there were a number of Mormon families. My wife and I and our children began to notice these particular families, our children associated with the children of these families, and as they became acquainted with these children, and as we observed the lives of these members of the Church, my wife and I said frequently, 'We would like to live our lives like these people.'" I began to think of the great power of example that we have. If we just remember, brethren and sisters, who we are, we can be great teachers of our religion by living our lives in conformity to these great teachings. It has already been said in this conference that we are known the world over. The eyes of the world are upon us, and wherever we go, whatever we do, how we treat our fellow men and how we live our lives, we are watched and observed by someone.

A year or two ago, my wife and I and another couple were on a little trip. Just what a glass of milk will do! We had breakfast in Boulder, Nevada, one morning. We had been served our breakfast and were eating it when the waitress came and asked, "What will you have to drink?" We each ordered a glass of milk, and she said, "I'll bet you belong to the same Church I do." I said, "What Church do you belong to?" She said, "You know what Church I belong to," and I did, too. I knew which Church she belonged to. You have heard of our being identified all over the world because we have a glass of milk when we are supposed to have a glass of milk. It's quite a wonderful thing. I could relate many



examples that have come to my attention where the power of example has been a marvelous teacher to the people of the world.

I would like to say a word in behalf of our young people, too. The young people of the Church in many respects are setting a marvelous example to us older ones. In some of our activities, the children are a little better than the fathers and mothers. When Bishop Richards was the Presiding Bishop of the Church, he said that we should at least have a twenty-five percent attendance at sacrament meeting, and through the effort of the young people, we have about achieved that. You know, when Bishop Wirthlin became the Presiding Bishop, he said twenty-five percent is not enough; we must raise this to fifty percent. Well, now we have the youngsters on the way, brethren and sisters, we have got to bring you along to keep up with your youngsters or we are never going to get that fifty percent. Then, I guess one day there will be another Presiding Bishop, and he will get us up to seventy-five percent. They are going to get us perfect one of these days, if we will just listen and follow in the footsteps of these great leaders of ours.

Well, it isn't so long ago that I was a boy—fifty years ago, a little more or less, and I don't think the youngsters today are much different from the way I was. I enjoyed my youth. I enjoyed the activities I had in the Church, and I have often wondered what might have happened to me had I not been in a community and in a home where they were interested in my welfare religiously as well as just from a standpoint of general education. I will never forget as long as I live Bishop Elias S. Woodruff coming into our priests' quorum, about fifty or sixty of us in a room at the back of the chapel, and taking off his coat, hanging it on the back of the chair, and then going after us, counseling and teaching. It was a wonderful experience. I remember some of my Primary teachers. I remember some of the teachers I had in my Aaronic Priesthood quorums and all through my early

school life. I am thankful to the Lord now that these people were interested in my welfare. I went ward teaching with a man for six or seven years. We went to the same district every year. As I have become older, I have learned to love the people more that we used to visit each month, also the fine high priest who was my senior companion. I was a member of the Aaronic Priesthood. I am very grateful for these things.

I hope, brethren and sisters, that we will have a desire to set an example for our boys and our girls that they, too, will become strong in the faith. I can't help feeling that unless our youngsters are taught the right way of life, they are not going to be strong fathers and mothers in the years to come. They need our help, and I hope they will have it.

I heard this little experience told in another stake here just recently of a man who is now a member of a stake presidency. He said, "When I was a boy, my father severely reprimanded me one time for something that I didn't think I had coming. I talked with my father, and we argued back and forth. Finally, I said to my father, 'I don't think I have been treated fairly—I am going to run away.'"

Well, the mother heard part of this through the door in the house, but he said, "I finally went in the house, and said to Mother, 'Mother, Father has been after me pretty severely today for something that I didn't deserve, and I have decided to run away.' Do you know what Mother said? She said, 'Son, I will help you pack.'" He said, "She went into the bedroom, got two large suitcases, opened them up, and for the next hour or two, she went through the dresser, the clothes closet, and every place there was anything that belonged to me, carefully folded it all up, and very neatly laid it in the suitcases. It took a long time to do it. As she would get the different articles, she would explain when and how I would be able to use each particular article." He said, "You know, as I have thought about it

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years later, no missionary was ever better packed to leave than I was when my mother got through packing those suitcases. Then she said, 'Now, son, I wish you could come in the living room a minute.' He said, 'We went into the living room, and she said, 'I would like to kneel down and pray with you.' We knelt down in the middle of the living room, and my mother offered a prayer the like of which I have never heard before or since. She prayed for me, saying, 'My boy is going to leave us, and I want you to watch over him and protect him from harm and evil. Keep him away from men who might tempt him. Bless him that he will have food and a place to stay at night and when he is through that he will come back safely,' and many other wonderful things. Mother offered a wonderful prayer, and when she got through, she said, 'Now, my boy, you are going to go away, and I do not know how long you will be away. I wish you would offer a word of prayer.' He said, 'Mother, I do not need to pray. She said, 'That is right. You do not have to pray, but I wish you would pray for your father's and mother's welfare while you are away.' He said, 'Mother, I am not going.' Then he said, 'Mother picked up the two suitcases, and we went back into the bedroom, and in the next two hours she carefully put everything back again where she found it in the first place.'

I related this experience up in Portland two weeks ago, and at the close of the meeting, a little fellow, about ten or eleven years old, came up to me and said, 'Bishop Buehner, I had a little trouble in my home. I ran away. I was only gone two hours, but when I got back, my mother just beat the socks off me.' I said, 'What did you do about it?' He said, 'Well, I never ran away any more.' I said, 'Then there is more than one way to handle that situation, isn't there?' Then, finally this young fellow said, 'You know, I love my father, and I love my mother.' I thought, what finer compliment can any father or any mother hear from

their children than to have them say, 'I love my dad, and I love my mother.' I think it is wonderful!

Well, we have a great job to do, you and I. If we can guide the course of these youngsters in the paths they should go, I am sure they will become the strong men and women of the Church.

I would like to close by reading these few lines entitled "That Boy."

He wants to be like his dad! you men,  
Did you ever think, as you pause,  
That the boy who watches your every move  
Is building a set of laws?  
He's molding a life you're the model for,  
And whether it's good or bad  
Depends upon the kind of example set  
To the boy who'd be like his dad.

Would you have him go everywhere you go?  
Have him do just the things you do?  
And see everything that your eyes behold,  
And woo all the gods you woo?  
When you see the worship that shines in  
the eyes

Of your lovable little lad,  
Could you rest content if he gets his wish  
And grows to be like his dad?

It's a job that none but yourself can fill;  
It's a charge you must answer for;  
It's a duty to show him the road to tread  
Ere he reaches his manhood's door.  
It's a debt you owe for the greatest joy  
On this earth to be had:  
The pleasure of having a boy to raise  
Who wants to be like his dad!

(Author unknown)

May the Lord help us raise our boys and our girls. Our girls are not so different from our boys, either, are they? I am sure it is a marvelous experience to be a girl as well as it is to be a boy, to be an honor and a credit to the Church. I hope that we will devote our time and our interest in the organizations who have these young people in their charge, to build faith and testimony in their lives, that they, too, will be happy and stalwart as they grow older and assume the responsibilities in the work of the Church.

May the Lord bless us each and every one in the responsibilities that are ours, I pray humbly in the name of Jesus Christ. Amen.

## ELDER JOHN LONGDEN

*Assistant to the Council of the Twelve Apostles*

Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him. (Hebrews 5:8-9.)

I AM grateful this afternoon for faith and testimony in this truth of the gospel of Jesus Christ, for I know and testify to you that the Savior is our Redeemer, and that if we will obey his truths, we will be blessed abundantly, because all blessings which we receive are predicated upon obedience to the principles of the gospel of Jesus Christ.

The Savior was the great example in this truth. When he applied for baptism at the hands of John, he was told by John, "I have need to be baptized of thee, and comest thou to me?" And the Savior said, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." (See Matthew 3:14-15.) If it was necessary for Jesus, the Savior of the world, so to submit himself, in humility, to the will of the Father, that he might be able to fulfil all righteousness, then how much does it devolve upon us to do these things, and to live in obedience to the truths of the gospel of Jesus Christ.

I am grateful as I visit with the leaders of wards and stakes throughout this Church, to see their faith, their devotion, to see their obedience to the principles of the gospel. Just a few months ago it was my privilege to be on the campus of one of the leading universities in the Middle West. I saw there inscriptions on one of the science buildings. Under each quotation was the name of the author, yet there was one on which the author's name was missing. This was the inscription "Ye shall know the truth, and the truth shall make you free." (John 8:32.) If we are to be obedient to the truths of the gospel, we must have a deep, abiding testimony and love of truth.

Just about one hundred and fifteen years ago, there were seven missionaries who left this great land of America to

take up the call of missionary service to Great Britain. Among those seven missionaries were Heber C. Kimball, Orson Hyde, and Willard Richards. They arrived at Liverpool on the 20th of July 1837. They were inspired to move on farther, so they went to the city of Preston. When they arrived in that city, there was a big celebration in progress. On one of the banners they read: "Truth will prevail." And they uttered in unison, "Amen, thanks be to God, for truth will prevail."

Yes, my brothers and sisters, we do not deal in half-truths. We deal in the whole truth of the gospel of Jesus Christ. That only comes to the leadership of this Church because of believing in the divine principle of revelation and being obedient to that principle and teaching. Oh, I realize that we have discouragements. That is only human. They will come just as long as we live in the mortal flesh, because one of the tools of the adversary is to discourage and to give half-truths, and not sustain the full truth.

I was interested some time ago to read an incident which happened in the life of the French actress, Sarah Bernhardt. She had toured the United States on many occasions, and this particular time, returning to her native France, she slipped on board ship, injuring her leg. She would not allow the ship's doctor to give her any attention; she desired to wait until she arrived in her native city of Paris where she would have her own physician take care of her, but it was too late. It was necessary that her leg be amputated. As they were wheeling her into the operating room, the attendants, the doctor, and the nurses were trying to cheer her up, but she gave them this simple bit of philosophy which I pass on to you today: "It isn't so much what happens to you in this life, it's how you take it that counts." She proved that she could take discouragement. She did not let the fact that she had only one leg deter

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her from following her beloved profession for many years after that.

The message of our Savior to us as he came into this mortal existence and labored here, knowing that we would have discouragements, that we would need clothing to cover this physical body of ours, knowing that we would need food to sustain physical life, was: "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." (Matt. 6:33.) The obedient are promised in Matthew, twenty-fifth chapter, that when he comes in his glory, he will divide the children of men, and those who have been righteous will be on the right side, and those unrighteous on his left side, and he will say: "For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." And they were somewhat surprised, and said, "Lord, when did we do these things unto thee"; and his significant reply, was: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me," (see Matt. 25:35-40) thus showing that those who were righteous could not have been so classified unless they had had a deep, abiding faith in the truth of the gospel and were obedient to those truths. I humbly pray, my brothers and sisters, that we will take heed of this scripture.

As Jesus Christ was with his disciples on the Mount of Olives, he said unto them, "Fear not, little flock, for it is my will that I should give unto you the kingdom." (See Luke 12:32.) As we live in obedience to these truths, we can enjoy the blessings of the kingdom,

and live for the day when we will be reunited with our Heavenly Father and his Son, Jesus Christ, who is the Author of our salvation.

In closing, I am reminded how Samuel taught Saul the lesson of obedience: "... Behold, to obey is better than sacrifice, . . . ." We remember the story there that Saul had taken out the best of the flocks and kept them as burnt offering and sacrifice, which was his own idea and not in obedience to the command given him. Let us then live in obedience to the counsel which comes to us from these great leaders of our Church, the Church of Jesus Christ of Latter-day Saints. Let us follow the teachings of Paul as he gave them to us, "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" (Hebrews 12:9.)

O my brethren, may we catch the importance of being obedient and train our children likewise, that they may follow our worthy example, for I bear witness to you that these are true. I am grateful for my testimony, for my membership in the Church of Jesus Christ, and pray our Heavenly Father to bless us that we may have a deep, abiding faith in this restored gospel and strengthen our testimonies by living in obedience to the truths thereof. This I humbly pray in the name of the Lord, Jesus Christ. Amen.

### President David O. McKay:

Elder John Longden, Assistant to the Twelve has just addressed us. Elder Matthew Cowley, a member of the Council of the Twelve Apostles will be our next speaker.

### ELDER MATTHEW COWLEY

#### *Of the Council of the Twelve Apostles*

I HAVE been coming to these conferences as a member of the Council of the Twelve for seven years now, except when I have been absent in the islands of the sea. I enjoy immensely

these meetings, but this is always a frightening experience for me. I ask for your faith and prayers while I occupy your time here.

I listened to the sermon which

Brother Stayner Richards addressed to me this morning, and I want him to know that it cost me ten dollars during the noon hour when I went to buy my wife some flowers. I was a bit surprised when I went into the florist shop, and the lady said, "You know Brother Stayner Richards is the best friend we have here." I do want to thank him for not suggesting mink coats. I want to say in all seriousness that the woman God gave to me is worth a mink coat, worth more than anything Brother Richards could ever suggest, and I thought when President McKay said that the experience he had as he stood at the side of his wife in the room where his sainted mother was born was a personal experience and was not of general importance to us, how wrong he was! That is an important experience for all of us, my brothers and sisters. What a beautiful sermon, his standing at the side of his wife, where he has stood for lo these many years, and in the presence of his mother, who also stood at the side of her companion for many years! There flashed in my mind when he briefly related that experience the symbol which is over the long narrow window on the east and west end of that great temple, the symbol of the clasped hands. How important that symbol is in the lives of all of us! We men of the priesthood who have knelt at the sacred altar and on that altar clasped the hand of a sainted companion and have entered an eternal triangle, not a companionship of two, but of three—the husband, the wife, and God—the most sacred triangle man and woman can become a part of. But my heart sinks in despair when I witness so many who have and are withdrawing that hand from one another. They don't do that until they first divorce God from that triangle, and after divorcing God, it is practically impossible for them to stay together side by side. We pledge eternal fidelity to one another as we kneel at the sacred altar, and the words we hear are not "until death do you part," nor "for as long as

you both shall live," but "for time and for all eternity."

There came into my office within the past week a sister who said she had divorced her husband, married in this Holy House; the handclasp had been severed. I said, "What are the grounds?" She said, "Drunkenness. I have been living with a drunken swine." I said, maybe without thinking, "Sister, don't you know that only God and women can make men of swine, can make men of beasts?" I said, "Now, your companion is no longer your husband in the eyes of the law, but now he is your brother, and there is no law under heaven which can destroy that relationship. Now, work with him as your brother, and I have suggestions which may help you."

I expect her to come back. I still know that the influence of that woman will lead her husband into sobriety, and under the goodness and mercy of God there will return the clasp of the hand.

Brother Lee referred this morning to the Alcoholics Anonymous. That is my organization, brothers and sisters. Only recently, as I attended one of their meetings, I heard a man stand up and bear his testimony. Members of all religious denominations were there, but these men and women are all of one mind, and that's to stay aboard the raft of sobriety by helping one another. And I heard this man say, "Five years ago I was a drunken sot. I was in the gutter, and then I met some of you men. I haven't had a drink now for five years. My wife had divorced me. She had the custody of the children. The court awarded her everything I had, which wasn't much, but she was entitled to it. Now," he said, "I have my wife back. I have my children back. I have converted my wife to the Church. Last week I was ordained an elder, and the bishop said, 'Bill, one year from now you can take your wife and those children to the temple of God and be sealed for all eternity.'"

I anticipate in supreme joy the experience they are going to have, kneeling together, with their hands clasped, and

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the hands of their children upon their hands, those children being brought within that sacred triangle, the man, the woman, and God.

Yes, sisters, you can make men of us beasts. And, brethren, do not withdraw your hand in the greatest hour of need of your companion. Sisters generally do not withdraw that hand. I thank God that when my hand maybe has tended to slip away, that the grip of my companion has been as strong as bands of steel, and I have been brought back.

I was in a home recently in one of our stakes where a man was lying upon his bed. The only part of his body that he could move were his eyes and his tongue. He could speak and he could see, but that was all; no life in his arms; no life in his legs. The home was immaculate; his bed linen was immaculate; he was immaculate. Maybe there was no life in his hands, but his companion held that hand in a grasp as strong as life itself. The clasp of the hand, brothers and sisters—it has meaning! And when you are away from one another, if you don't feel a spiritual clasp stronger than the physical clasp, rush back to one another as quickly as you can. You know true love is not looking at each other in one of these old-fashioned loveseats—looking into each other's eyes. That isn't true love. True love is that love which comes into your heart and motivates your life when you arise from the altar and both of you look in the same direction, down through eternity. That is true love, where both are looking in the same direction.

The Maori in referring to his wife says: "*Taku hoa wahine.*"

That means, "My companion wife." The wife, in speaking of her companion, says: "*Toku hoa tane.*" "My companion husband." I like that a little better than just saying "My wife," or "My husband." "My companion wife," "My companion husband!" Companionship implies a oneness of direction, right down through eternity.

I see in this congregation men who

are here, maybe not many of you, but I know some of you, and you are here today because sometime in the past when your hand was slipping away, and a little finger maybe was being loosened from the clasp, there came a grip from your companion wife which held you firm. Eternal fidelity, brothers and sisters, I thank God for it. I thank God for a hand which will always reach out and grasp mine.

I go about the Church, and I hear my name read out as one of the Authorities of this Church, and hands are raised to sustain me, but I say within myself, "My companion wife is being sustained, and that's the reason I am being sustained."

Thank you, President McKay, for that beautiful picture of you and your wife, side by side, touching each other's hands in the room where your sainted mother was born.

When I went to New Zealand as mission president, I went around among the people. Those natives have great memories. They would quote from the sermons of mission presidents, but there had been one president out there whom they did not quote, but he preached to those people the most beautiful sermon they had ever witnessed. Wherever I would go and we would refer to that grand man, the natives would say, "He was always holding hands with his wife." When they would sit down together at the table, their hands would just naturally go toward each other, and they would hold hands—the greatest sermon that was ever delivered in the history of the New Zealand Mission, the sacred clasp of the hands of man and woman.

I thank God for your devotion, for your loyalty, brothers and sisters, to one another. I thank God for the youth about whom Bishop Buehner has spoken. I have seen them come into the temple, a young man and a young woman, to be sealed and to clasp their hands with a pledge of eternal fidelity, and their own fathers and mothers couldn't come inside the little gate on Main Street. Yes, brothers and

sisters, in many cases the youth are our examples. The youth are building up the power of the kingdom, and that type of youth will never be satisfied until they can come to that temple gate and walk through, holding the hands of their mothers and their fathers.

I thank God for the clasp of the hand. I thank God for the symbol of the handclasp, with all of its eternal significance. God grant that I may always have the strength to clasp the hand of my companion wife and that she will always have the strength to hold my hand as if it were in a vise. God bless her with that strength, I pray in the name of Jesus Christ. Amen.

### ELDER MARK E. PETERSEN

#### *Of the Council of the Twelve Apostles*

ONCE again I am grateful, my brothers and sisters, for the opportunity of attending a general conference. These meetings are indeed stimulating, and they are very faith-promoting. I am always built up a great deal by my attendance here, and I am sure that you are, likewise.

I have been deeply touched today by the remarks that have been made by the various speakers. I would like to join with some of them in making an appeal on behalf of the young people of the Church that the parents do all they can to build faith in the hearts of their children. I am sure that all of us, as parents, love our children. I am sure that we desire that they may have the best in life. But I also know that many parents by their daily lives, by their daily habits actually undermine the faith of their own children and take from them the incentive to live the gospel of Christ.

One time, when the Savior was in mortality and the throngs brought their little children to him seeking a blessing, and the disciples attempted to protect the Savior and prevent the children from coming, he said,

Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. (Mark 10:14.)

### President David O. McKay:

Elder Matthew Cowley of the Quorum of the Twelve Apostles has just spoken to us.

The *Relief Society Singing Mothers* and congregation will now sing: "How Firm A Foundation," conducted by J. Spencer Cornwall.

After the singing Elder Mark E. Petersen of the Quorum of the Twelve will speak to us.

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Singing by the *Relief Society Singing Mothers* and the congregation, "How Firm A Foundation."

As I see some parents living so carelessly and setting examples of disobedience to their own children, actually destroying their children's faith by their own irreligion, I can almost hear the Savior speaking to those parents, saying,

Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

I remember so well a good sister coming to my office one day. She sat at my desk in tears and kept saying over and over to herself, "Why should this happen to me? Why should this happen to me?" When she was able to compose herself, she told me about her boy who was in jail, having committed a serious crime. And she said again, "Why should this ever happen to me?" The boy had committed his crime under the influence of alcohol.

When I found out more about this family, I learned that this was the case: The father and mother used to argue a good deal over the breakfast table. The mother loved her cup of coffee. She simply had to have her cup of coffee. The father always talked with mother about it, asked her to live the Word of Wisdom, asked her to drink something else for breakfast, and always

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mother would say, "You can't tell me that a cup of coffee will ever keep me out of heaven. You can't tell me that the Lord is going to be so narrow-minded that he will keep me out of heaven when I go to Church regularly, just because I drink a cup of coffee." Always she justified herself in breaking that part of the Word of Wisdom.

There was sitting at that breakfast table, a little boy. That little boy listened to the conversation between father and mother, and as the mother defended her infraction of the Word of Wisdom, as the mother said that the cup of coffee would not matter and the Word of Wisdom really did not matter, either, that little boy believed his mother.

When he got a little older, he still believed his mother. When he started going with boys who smoked, he began to smoke. His mother had taught him that the Word of Wisdom really did not matter. "If it did not matter to Mother, if it would not stand in the way of her salvation, why should it matter to me? How can it keep me out of heaven, if it does not keep Mother out of heaven?" he would say to himself as he also justified his actions.

And so as the mother taught him to break the Word of Wisdom, he took up the habit of smoking. When he went to college and joined a certain fraternity where drinking was the custom, he began to drink. One night under the influence of liquor he committed a serious crime and went to jail. And now the mother sat at my desk, weeping and saying: "Why should this ever happen to me?"

There is another couple. They also talk over the breakfast table, and over the dinner table, and by their conversation they also teach their children certain things. Mother and father see eye to eye in this family. They agree perfectly, and they talk over the things on which they agree as they sit there at dinner or breakfast. And do you know what the principal topic of conversation is? The bishop. How they despise the bishop! How they could tear him limb

from limb! Everything the bishop does is wrong. Why, nothing in the world that bishop does could possibly be right. That father and mother sit there picking at the bishop and pulling him apart, and depreciating him, and doing all they can to make each other feel that the bishop is a most unworthy representative of the Church.

Did it hurt the bishop? The bishop went right on doing a fine job in the ward. But somebody was hurt. There was a little boy in that family, also. Whom did he believe? He believed Father and Mother. He had no reason to disbelieve them. They were his ideals. They were the law in that family. And when they, who laid down the law, constantly taught that boy by their own conversation to have no regard for the bishop, no regard for anything that the bishop did, they taught the boy to disregard everything for which a bishop stands.

That boy is now a grown young man. He does nothing in the Church. He has no respect for the Church, no respect for his bishop, nor for the men who installed the bishop.

Who is responsible?

Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

I have a friend who has a son, and every Sunday this friend goes out fishing or hunting. He is a member of the Church. He thinks he is a pretty good member of the Church, except that he does not observe the Sabbath. He does not pay his tithing. He does not observe the Word of Wisdom. But if you ask him, he is a good member of the Church.

He always used to send his little boy to Sunday School and to priesthood meeting. But when the little boy got old enough to realize what the father was doing and to realize what a strong interest there is out there on the stream with a rod in your hand, he wanted to go with his dad. The dad at first protested, not so much because he did not want the boy to stay away from



Church, but because he thought the boy would be pretty much in the way. Nevertheless, the boy continued to ask to go with the dad, and finally he did. Then, every Sunday that father gave that son firsthand lessons in how to violate the Sabbath day, firsthand lessons in how to stay away from meeting, how to choose fishing on Sunday instead of going to Church.

What chance did the boy have of becoming converted to the gospel when the father was teaching the son how to break the law of God?

"Suffer the little children to come unto me, and forbid them not" by continuing in any bad habits that you have, "forbid them not" by teaching them violation of the commandments, "forbid them not" by setting the wrong kind of example, "for of such is the kingdom of God."

The Savior said something else:

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. (Matt. 5:19.)

The Lord also said at another time:

Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! (Matt. 18:7.)

I believe that one of our great Americans is J. Edgar Hoover, the head of the Federal Bureau of Investigation. At one time, Mr. Hoover talked about the juvenile delinquency problem, and, among other things, he said this: "Our youthful delinquency is a problem which strikes upon practically every home in America. It is something to which every parent should give the deepest consideration, because the responsibility for youthful law infraction today lies more on the doorstep of the adult than it does on that of the youth. It exists largely because of a lack of discipline. It is due to a tendency to evade responsibility that parents in many instances have allowed their children to stray without proper guidance, and in

straying, commit thousands of crimes which send so many of our boys and girls yearly into prison."

Last Saturday there was an editorial in the "Church Section" of *The Deseret News* which had to do with the example of parents to children in regard to the drinking habit. This editorial indicated that the great majority of drinking parents have drinking children, and the great majority of non-drinking parents have non-drinking children. It was based upon a study made by one of the large colleges in the eastern part of the United States. The editorial goes on:

The example of parents and its effect upon children is not at all limited to the use of liquor. It enters every other phase of the child's life.

Have you seen many children who were converted to prayer, for instance, who had parents who never prayed? . . .

Have you seen many children who are regular Church attenders whose parents never come? There are some, it is true, and they are to be commended most highly for it. But such are in the minority.

And when you find parents who criticize the practices and officers of the Church, do you find a tendency in the children to do likewise?

When parents openly express disapproval of the law of tithing in the home, are the children apt to pay tithing?

When father and mother go fishing and hunting or on outings to the canyon on the Sabbath, do the children prefer to remain at home alone and go to Church?

Although parents do not realize it, every act of their lives has its effect upon their children. It is true that many children love higher principles than do their parents, and hold to those principles regardless of what their parents do. Such children are grieved at the weaknesses of their own parents, and wish it were otherwise. Children of that type are made of sterling qualities, and should receive the encouragement of every person in the Church.

And then it concludes,

When the wise man of old said, "Train up a child in the way he should go," he certainly had in mind the power of example on the part of the parents.

Parents, you can encourage or discourage your child's faith and religious

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activity. By your own acts, you can either promote faith or you can destroy faith. Which will it be? "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."

May we follow that instruction, is my humble prayer, in Jesus' name. Amen.

## ELDER MARION G. ROMNEY

### *Of the Council of the Twelve Apostles*

**M**Y BELOVED brethren and sisters, I ask for an interest in your faith and prayers, and I extend this invitation to the people who are watching over television and who are listening in on the radio.

I, too, would like to consider youth for a few moments, but I shall direct my remarks directly to them.

With the help of the Holy Spirit, for which I earnestly pray, I desire to encourage you young folk to put your trust in the Lord, and by keeping his commandments, live for his promised blessings. This I do because I know that no other course can qualify you to meet successfully the issues of life which lie ahead.

It is better to trust in the Lord than to put confidence in man.

It is better to trust in the Lord than to put confidence in princes. (Ps. 118:8-9.)

In these lines the psalmist has voiced an eternal truth which every soul will recognize and acknowledge sooner or later.

Some people, like Cardinal Wolsey, to their sorrow, learn it later. You will recall that he gave a long life in the service of three English sovereigns and enjoyed, while he did it, great wealth and power. Finally, however, he was shorn of all his greatness by an impatient king. It was only then, as he stood disillusioned among the ruins of his life, that he said (so Shakespeare puts it),

Had I but served my God with half the zeal

## President David O. McKay:

We shall now hear from Elder Marion G. Romney of the Quorum of the Twelve. Elder Romney will be followed by Elder Milton R. Hunter of the First Council of the Seventy.

I served my king, he would not in mine age  
Have left me naked to mine enemies.  
(*Henry VIII*, Act III, Sc. 2.)

Now, my beloved young brothers and sisters, in the words of Alma I testify to you that I do know, as I know that I live,

that whosoever shall put their trust in God shall be supported in their trials, and their troubles, and their afflictions, and shall be lifted up at the last day. (Alma 36:3.)

And I plead with you to determine now, in your youth, to trust in the Lord and live for his promises. For there are promised blessings which follow, as the night the day, obedience to each of the Lord's commands.

Take for example, the promises given in the Word of Wisdom. Says the Lord,

... all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

And shall find wisdom and great treasures of knowledge, even hidden treasures; And shall run and not be weary, and shall walk and not faint.

And I the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel and not slay them. (D. & C. 89:18-21.)

This reference to the destroying angel passing by the children of Israel brings to mind that to persuade the Egyptians to let Israel go,

... the Lord smote all the firstborn in the land of Egypt, from the firstborn of

Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. . . . and there was a great cry in Egypt; for there was not a house where there was not one dead. (Ex. 12:29-30.)

But in his death-dealing mission the "destroyer" was to pass by, and did pass by, without slaying the firstborn therein, the homes of those Israelites who had marked their door lintels and side posts with the blood of a lamb, as directed by the Lord.

From this promise in the Word of Wisdom and other scriptures, it appears that there are destroying angels who have a work to do among the peoples of the earth in this last dispensation. The Lord told the Prophet Joseph Smith that because all flesh was corrupted before him, and the powers of darkness prevailed upon the earth, these angels were

waiting the great command to reap down the earth, to gather the tares that they may be burned. (D. & C. 38:11-12.)

That was in 1831. In 1894, President Woodruff said:

God has held the angels of destruction for many years lest they should reap down the wheat with the tares. But I want to tell you now, those angels have left the portals of heaven, and they stand over this people and this nation now, and are hovering over the earth waiting to pour out the judgments. And from this very day they shall be poured out. Calamities and troubles are increasing in the earth, and there is a meaning to these things. (THE IMPROVEMENT ERA, 17:1165.)

Now, my beloved young brothers and sisters, in view of this revealed knowledge and understanding which the Lord has given concerning what is transpiring about us, is it not a glorious thing to have the assurance that if we will clothe ourselves with bodies purified through observance of the Word of Wisdom, these destroying angels will pass us by, as they did the children of Israel, and not slay us? Well, this is one of the

blessings to follow observance of the Word of Wisdom.

The promised blessings for obedience to the law of tithing are many. One of them has to do with the productivity of the soil. I remember being impressed with this thought twenty-three years ago this conference as I listened to the remarks of Elder James E. Talmage. Said he,

Do you know that the soil can be sanctified by the tithing of its products? The land can be sanctified. There is a relationship between the elements and forces of nature and the actions of men. (Conference Report, October 1929, page 68.)

This statement is in harmony with the sentiments of President Brigham Young. Said he,

Talk about these rich valleys, why there is not another people on earth that could have come here and lived. We prayed over the land, and dedicated it and the water, air and everything pertaining to them unto the Lord, and the smiles of heaven rested on the land and it became productive. (*Discourses of Brigham Young*, p. 483.)

A companion reward for paying tithing sounds almost like crop insurance. Listen:

Bring ye all the tithes into the storehouse, that there may be meat in my house; and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruits before the time in the fields, saith the Lord of hosts. (III Nephi 24:10-11.)

President Grant's boundless faith that the Lord would prosper those who were liberal with their means in building his kingdom has had a distinct effect upon my life. Many of you will recall his account of attending a Thursday morning fast meeting at which his bishop

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made an appeal for donations. President Grant, though a very young man, had \$50.00 in his pocket which he intended to deposit in the bank. But he was so impressed by his bishop's appeal that he tendered the whole \$50.00. The bishop took \$5.00 and handed him back \$45.00, stating that \$5.00 was his full share. President Grant replied, "Bishop Woolley, by what right do you rob me of putting the Lord in my debt? Didn't you preach here today that the Lord rewards fourfold? My mother is a widow, and she needs two hundred dollars."

"My boy," queried the bishop, "do you believe that if I take this other forty-five dollars you will get your two hundred dollars quicker?"

"Certainly," replied President Grant.

Here was an expression of faith which the bishop could not withstand. He took the remaining \$45.00.

President Grant testified that on his way from that fast meeting back to work, "an idea popped" into his head, acting upon which he made \$218.50. Speaking on this incident years later, he said, "Someone will say that it would have happened anyway. I do not think it would have happened. I do not think I would have got the idea. . . . I am a firm believer that the Lord opens up the window of heaven when we do our duty financially and pours out upon us blessings of a spiritual nature, which are of far greater value than temporal things. But I believe he also gives us blessings of a temporal nature." (THE IMPROVEMENT ERA, 42:457.)

Another reward for paying tithing is a guarantee against being consumed in the burning to accompany the advent of the Savior. In the eighty-fifth section of the Doctrine and Covenants, the Lord explains that his purpose in tithing his people is "to prepare them against the day of vengeance and burning," (v. 3) and in the sixty-fourth section he says,

Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing

of my people; for he that is tithed shall not be burned at his coming. (*Ibid.*, 64:23.)

Personally I have always considered tithing to be the law of inheritance in the land of Zion, for the Lord said when he gave the law that all those who gathered to Zion should observe it or they should not be worthy to abide among the inhabitants of that land. (*Ibid.*, 119:5.)

And now, the last specific commandment to which I direct your attention is, "Thou shalt not commit adultery." (*Ex.* 20:14.)

You will recall, of course, Alma's teaching his son Corianton that unchastity is the most serious offense there is in the sight of God, save murder only. You will remember, too, these words from Paul's first epistle to the Corinthians:

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

If any man defile the temple of God, him shall God destroy. (1 Cor. 3:16-17.)

Ten years ago the First Presidency said to the youth of the Church, "Better dead clean, than alive unclean."

I remember how my father impressed the seriousness of unchastity upon my mind. He and I were standing in the railroad station at Rexburg, Idaho, in the early morning of November 12, 1920. We heard the train whistle. In three minutes I would be on my way to Australia to fill a mission. In that short interval my father said to me, among other things, "My son, you are going a long way from home. But your mother and I, your brother and sisters will be with you constantly in our thoughts and prayers; we shall rejoice with you in your successes; and we shall sorrow with you in your disappointments. When you are released and return, we shall be glad to greet you and welcome you back into the family circle. But remember this, my son, we would rather come to this station and take your body off the train in a casket than to have you come home unclean, having lost your virtue."

I pondered that statement at the time. I did not then have the full understanding of it that my father had, but I remembered it every time I approached temptation. I understand it better now, and I feel the same way about my boys as he felt about me.

I can think of no blessings to be more fervently desired than those promised to the pure and virtuous. Jesus spoke of specific rewards for different virtues but reserved the greatest, so it seems to me, for the pure in heart, "for they," said he, "shall see God." (Matt. 5:8.) And not only shall they see the Lord, but they shall feel at home in his presence. Here is his promise:

... let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God. (D. & C. 121:45.)

The rewards for virtue and the consequence of unchastity are dramatically portrayed in the lives of Joseph and David.

Joseph, though a slave in Egypt, stood true under pressure of the greatest temptation. As a reward he received the choicest blessings of all the sons of Jacob. He became the progenitor of the two favored tribes of Israel. Most of us take pride in being numbered among his posterity.

David, on the other hand, though highly favored of the Lord—indeed, he was referred to as a man after God's own heart—yielded. His unchastity led to murder. The consequences—like Lucifer he fell; he lost his families and his exaltation. (*Ibid.*, 132:39.)

And now, my young brothers and sisters and friends, I shall not say more except to renew my plea that you believe in and live for the promises of the Lord. Don't be as the people were in the days of Malachi. They argued that it was unprofitable and vain to serve God because, as they saw it, the proud were made happy, the wicked set up, and they that tempted God were delivered. Have the good sense to realize and remember that today, as well as in the days of Malachi, a book

of remembrance is written before the Lord for those that fear him and think upon his name,

And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

Says the Lord in a glorious promise to the righteous,

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. (Mal. 3:17-18; 4:1-2.)

Oh, my beloved young folk, believe in and live for the promises of the Lord by keeping his commandments. If you will do this, even though you do not now have full confidence in those promises, I assure you that that confidence will come.

... never be weary of good works, but ... be meek and lowly in heart; for such shall find rest to their souls.

O, remember, ... and learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God.

Yea, and cry unto God for all thy support; yea, let all thy doings be unto the Lord, and whithersoever thou goest let it be in the Lord; yea, let thy thoughts be directed unto the Lord; yea, let the affections of thy heart be placed upon the Lord forever.

Counsel with the Lord in all thy doings, and he will direct thee for good; yea, when thou liest down at night lie down unto the Lord, that he may watch over you in your sleep; and when thou risest in the morning let thy heart be full of thanks unto God; and if ye do these things, ye shall be lifted up at the last day. (Alma 37:34-37.)

God grant that it may be so, I humbly pray in the name of Jesus Christ, our Redeemer. Amen.

## ELDER MILTON R. HUNTER

*Of the First Council of the Seventy*

**M**Y DEAR brethren and sisters, I do humbly trust and pray that the Spirit of God will direct me in the few remarks I make this afternoon and in bearing my testimony.

There has been a growing tendency during the past few years for ministers of various Christian religions, writers, and numerous others to deny the divinity of Jesus Christ. They put forth the claim that he was a great teacher and class him among the prophets, but they deny that he was literally the Son of the true and Living God.

We, the members of the Church of Jesus Christ of Latter-day Saints, revolt against such teachings, because we know different. We accept Jesus Christ as our Lord, as our God, as our king, as our Savior and Redeemer, as the Only Begotten Son of God here in the flesh, and as the embodiment of all that is good. In fact, in his pre-mortal life, even before this world was created, he enjoyed the status of godhood. Acting in that capacity, along with the Eternal Father, he helped to create this world, as well as many other worlds.

Before human beings were placed upon this earth, the gospel, the plan of salvation, was named after him, namely, the gospel of Jesus Christ; and he became known as the Author of the plan of salvation. Also, the priesthood was given to him, and named after him, being called the Holy Priesthood after the Order of the Son of God.

After mortal beings were placed upon this earth, and throughout various gospel dispensations, he served as the Mediator between the heavens and the earth. Acting in that capacity, he revealed the gospel truths, the will of the Father, through the holy prophets to the human family from age to age as the needs required.

He came to earth in the Meridian of Time, being born of a mortal woman, a virgin, and being the Only Begotten

Son of God in the flesh. Thereby he was endowed with a superior amount of godliness. He lived a perfect life while in mortality and through example taught us how to live. He closed his mortal probation by enduring that great suffering which was necessary for him to go through in order for him to take upon himself the sins of the world. So intense was his pain that it caused him to sweat blood from every pore of his body; and this he did that we might not suffer if we will keep his commandments. In modern revelation he declared:

For behold, I, God, have suffered these things for all, that they might not suffer if they would repent;

But if they would not repent they must suffer even as I;

Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit. (D. & C. 19:16-18.)

Finally, after being crucified, on the third day he rose from the grave, broke the bands of death, and brought about universal resurrection. Therefore, every man, woman, and child that has ever lived, or ever shall live upon this earth, regardless of how righteous or how wicked he or she may have been, will rise from the grave and receive immortality through the grace of Jesus Christ. But to those who take upon themselves his name and faithfully keep his commandments, he has promised a blessed eternal life.

After Adam and Eve had been cast out of the Garden of Eden, having passed through the Fall, having had a veil drawn over their minds so that they had forgotten their pre-mortal existence and the gospel plan of salvation, Jesus began his work as the Savior here upon this earth by revealing to them the gospel. Line upon line and precept upon precept were revealed un-

til they had received the same gospel plan in its fulness as we have it today.

Part of that gospel plan was that Adam and his posterity should offer sacrifices. One day Adam was offering a sacrifice unto the Lord, and an angel appeared unto him and said:

... Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.

And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.

Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore. (Moses 5:6-8.)

On another occasion Adam and his posterity were also given the commandment to repent of all their sins and be baptized in the name of the Only Begotten Son. Even in that early age, Father Adam was told that the name of the Only Begotten was Jesus Christ, and that that name was "*... the only name which shall be given under heaven, whereby salvation shall come unto the children of men.*" (*Ibid.*, 6:52.)

Enoch, Noah, and the other great prophets of antiquity received revelations similar to the ones that Adam had received; and they preached unto the people, saying unto them: "... repent of your sins and be baptized in the name of Jesus Christ, ... even as our fathers. ... " (*Ibid.*, 8:16, 19-20, 24.)

The Book of Mormon was originally written and brought forth in the latter day primarily for the purpose of testifying to the divine calling of the Only Begotten. It serves as a new witness that Jesus is the Christ, the Savior of the world, the Only Begotten of the Father, and the only name which shall be given under heaven whereby salvation shall come unto the children of men.

In his old age, King Benjamin, one of the great kings and prophets in the Book of Mormon days, called his people together for the purpose of turning the kingship over to his son, Mosiah. As

part of the ceremony, he delivered to the people one of the greatest sermons that we find recorded in the holy scriptures. His instructions had such an overwhelming and powerful effect upon the members of his kingdom that they all fell upon the ground in humility and cried unto God to purify their hearts and forgive them of their sins through the atoning blood of Jesus Christ. (Mosiah 4:1-2.) They covenanted with the Lord to keep all of his commandments from that day forward. And then King Benjamin told those people that one of the principal purposes for calling them together was to give unto them a new name. He stated that the name that he gave them that day was the name of Christ. He said unto them:

... therefore, I would that ye should take upon you the name of Christ, all you that have entered into the covenant with God that ye should be obedient unto the end of your lives. (*Ibid.*, 5:8.)

King Benjamin's people took upon themselves the name of Christ and entered into a covenant to keep all of his commandments.

And it came to pass that there was not one soul except it were little children, but who had entered into the covenant and had taken upon them the name of Christ. (*Ibid.*, 6:2.)

Benjamin also instructed:

And now, because of the covenant which ye have made ye shall be called the children of Christ, his sons and his daughters; for behold, this day he hath spiritually begotten you; ...

And under this head ye are made free, and there is no other head whereby ye can be made free. There is no other name given whereby salvation cometh; ... (*Ibid.*, 5:7-8.)

Following the Savior's resurrection, he appeared to the people here in ancient America and taught them the same gospel plan of salvation that he had taught to the Jews while in mortality. After he had ascended into heaven, the people were discussing what they should name the church that he had estab-

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lished, and so the twelve disciples united in mighty prayer and fasting. As a result of their faith, prayer, and fasting, Jesus stood in their midst and asked what it was that he should do for them. They replied that there had arisen disputations among the people regarding what they should call the church, requesting:

We will that thou wouldst tell us the name whereby we should call this church.

And the Lord said unto them: . . .

Have they not read the scriptures, which say ye must take upon you the name of Christ, which is my name? For by this name shall ye be called at the last day; . . .

Therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name; and ye shall call upon the Father in my name that he will bless the church for my sake.

And how be it my church save it be called in my name? For if a church be called in Moses' name then it be Moses' church; or if it be called in the name of a man then it be the church of a man; but if it be called in my name then it is my church, if it so be that they are built upon my gospel. (3 Nephi 27:4-5, 7-8.)

The early Christians in the Mediterranean world took upon themselves the name of Christ. As you all recall, they were known generally as Christians. But as their numbers began to spread and become rather numerous in the Mediterranean world, and as the seeds of apostasy began to grow, about 185 A.D. the leaders decided to change the name to *Catholic*, meaning universal. Thus by choosing to call themselves "Universal" they lost the name, or set aside the name, that God had decreed would be the only name given under heaven whereby mankind may be saved. This loss of the name of Christ went hand in hand with the loss of the priesthood and of the true ordinances and doctrines of the Master by the Catholic Church, thereby constituting the Great Apostasy.

The early Christian reformers broke away from the Catholic Church because of the numerous man-made, false doctrines, teachings, and practices that

had corrupted the entire organization during the period of the Great Apostasy. One after another of these Christian reformers organized churches of their own. None of them, however, claimed divine revelation or restoration nor direct commission from Jesus Christ; but in a natural way their churches came into being, and they named them after men or after movements; for example, such churches as the Lutheran, Baptists, Methodists, Presbyterian, and numerous others, all man-made, and lacking divine authorization, came into existence as a result of the Protestant Reformation.

It should be kept in mind that not one of these early Christian reformers definitely took upon himself the name of Christ by calling his church in Christ's name. The Eternal Father was reserving that name for his Church, the Church which the holy prophets had predicted would be restored in the latter days. Therefore, on April 6, 1830, the Prophet Joseph Smith and five companions in Fayette, New York, acting in line with divine revelation from heaven, organized the Church of Jesus Christ. They took upon themselves the name of Christ; and they built that Church upon his gospel, as the Lord had pointed out that such should be a requisite for his Church. In his preface to the Doctrine and Covenants, the Lord Jesus Christ declared that he had given the Prophet Joseph Smith and his associates

. . . power to lay the foundation of this church, and to bring it forth out of darkness, the only true and living church upon the face of the whole earth, with which I, the Lord am well pleased, . . . (D. & C. 1:30.)

You and I, as Latter-day Saints and members of Christ's kingdom, are humbly and prayerfully looking forward to the great day when the Son of Man shall come to earth in his glory to reign one thousand years as the Lord of lords, and King of kings. We long for that priceless day when all people throughout the entire earth shall turn unto him



and accept Jesus as their Christ their Savior, their Lord, their God, and their King. At that day they shall take upon themselves his name and keep his commandments. Peace and righteousness will prevail universally.

At the end of that one thousand years' period of time, this earth, which has been living under a celestial law, will die. Like the human family, it will be resurrected. At the time of that resurrection, it will be quickened by a celestial power and raised a celestial orb, being the celestial degree of glory for all the people throughout the various gospel dispensations who have taken upon themselves the name of Christ and have kept his commandments sufficiently well to come back into his presence to dwell. (*Ibid.*, 88:17-19, 25-26.) This earth will be crowned with the glory of the Father, and it shall be given to the Son. It will then be Christ's world, his kingdom, for he has atoned it through the work that he did and the blood that he spilled. (*Ibid.*, 88:9; 101:65; 130:7, 9.)

Thus, after this earth is celestialized, the Only Begotten of the Father will reign here as the Lord and God of this earth. Those righteous Saints who have kept the commandments while living in mortality will, in accordance with their merits, enter into Christ's kingdom, even the celestial realms. They have become Christ's children, having been given to him by the Father. Thus, they "... have become his sons and his daughters, ... and shall be called by the name of Christ." (Mosiah 5:7, 8.)

Now, my brothers and sisters, I would like to bear my testimony. I know as I know that I live, as I know that I am standing here, that Jesus is the Christ, the Savior of the world, the Only Begotten of the Father, and that his name is the only name which shall be given under heaven whereby we can be saved. I know that by his sufferings at Gethsemane and Golgotha, sweating blood from every pore of his body, and by his atoning sacrifice, he took upon himself our sins and our sufferings if we will repent and keep all of his command-

ments. You and I who belong to the true Church of Jesus Christ should remember at all times that we have entered into a solemn and sacred covenant to render obedience to all of God's commandments. If we will prove faithful in doing so, I am as sure as I am sure that I am here today that we will rise with the just and, after standing before the judgment seat, be brought into the celestial world to be crowned with glory and exaltation. We shall be found "at the right hand of God," being heirs to Christ's kingdom; and we will be permitted to live eternally with our Savior upon this earth as celestial beings. At that day we will be counted his, even sons and daughters of Jesus Christ, and shall be known by his name, as a result of having taken upon ourselves the name of Christ and having proved faithful in all things.

May God bless you and me, even every member of the Church of Jesus Christ of Latter-day Saints, that we will keep all of the Lord's commandments and thereby live worthy of these great blessings and eventually receive the reward that comes to the faithful. May we some day come back into the presence of the Father and the Son, and be known by Christ's name eternally, the only name given under heaven whereby man may be saved, I humbly pray, through the holy name of the Only Begotten Son. Amen.

#### President David O. McKay:

We have just heard from Elder Milton R. Hunter, of the First Council of Seventy.

The *Relief Society Singing Mothers* will now sing, "I Will Exalt Thee, O, Lord," under the direction of Sister Florence J. Madsen.

The closing prayer will be offered by Elder F. Eugene Flake, formerly president of the Southwest Indian Mission, after which this conference will stand adjourned until ten o'clock tomorrow morning.

Tonight, at 7 o'clock, here in the Tabernacle, under the direction of the

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Presiding Bishopric, there will be held a meeting of the Bishoprics of the Church, Presidents of Branches, Independent and Dependent, and all others as listed in the public announcement, including the Presidencies of Stakes and High Councilmen, all of whom are invited.

Before the *Singing Mothers* render this, their last anthem in this Conference, I wish in your behalf to express, sincerely, appreciation of their spiritual service this day. Let me repeat again that title, "Singing Mothers." Motherhood in service of mankind is next to Godhood. They are co-partners with the Creator, our mothers. It is no wonder, then, that a man inspired as we have heard today from Brother Cowley, said,

"The noblest thoughts my soul can claim,  
The holiest words my tongue can name,  
Unworthy are to praise the name  
More precious than all other.  
An infant, when her love first came  
A man, I find it just the same;  
Reverently I breathe her name,  
The blessed name of Mother."

God bless you mothers, and thank you for your services.

The *Relief Society Singing Mothers* sang "I Will Exalt Thee, O Lord."

Elder F. Eugene Flake offered the closing prayer.

Conference adjourned until 10:00 a.m. Saturday, Oct. 4.

## SECOND DAY

### MORNING MEETING

The third session of the Conference commenced at 10 o'clock a.m., Saturday, October 4, with President David O. McKay presiding and conducting.

#### President David O. McKay:

We are pleased to announce that this third session of the 123rd Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints, is convened in the Salt Lake Tabernacle on Temple Square. The services and all general sessions of the Conference, will be broadcast in the Assembly Hall and in Barratt Hall over a loud-speaking system and by television as heretofore announced. Those who are standing in the doorways and others out on the grounds may find seats, we hope, either in the Assembly Hall or in Barratt Hall.

We have a cablegram this morning from President Samuel E. Brighurst stating that the members of the Church in Vienna send their greetings to the Saints assembled in Conference. We appreciate this greeting.

The singing for this session will be by the German-speaking members of the German Choir, with Heinz Rimmasch conducting, and Alexander Schreiner at the organ.

We shall begin these services by the Choir singing, "God Is My Song," conducted by Elder Heinz Rimmasch. The opening prayer will be offered by Elder Charles W. Payne, Patriarch to the Los Angeles Stake.

The Choir will now sing, "God Is My Song."

The *German-Speaking L.D.S. Choir* sang "God Is My Song."

Elder Charles W. Payne, Patriarch to the Los Angeles Stake, offered the opening prayer.

#### President David O. McKay:

We are pleased to note the attendance this morning of prominent State officials, leaders in educational circles, also our Representatives in the Senate, Senator Watkins and Senator Bennett, and

if there are others we wish to extend a hearty welcome to them.

You will be pleased also to know that the general sessions today will be broadcast to the students of the Brigham Young University, at the Joseph Smith Auditorium.

The Choir will now sing, "Come Thou Hope and Send Thy Peace." The solo will be rendered by Alfred Schmidt.

The Choir sang, "Come Thou Hope and Send Thy Peace," Alfred Schmidt, soloist.

### President David O. McKay:

Our first speaker this morning will be President J. Reuben Clark, Jr., of the First Presidency of the Church. President Clark will be followed by Elder Thomas E. McKay.

## PRESIDENT J. REUBEN CLARK, JR.

### *Second Counselor in the First Presidency*

**M**Y BROTHERS AND SISTERS, I should like to say just a word in appreciation of this magnificent music that we have heard, yesterday the Singing Mothers, today the singing German Saints, and tomorrow we shall have the great Tabernacle Choir. We are a singing people, and I am sure that the Lord loves a singing people. God bless our singers, sweeten their voices even more sweet than they are now, that they may sing his praises.

My brothers and sisters, I stand before you asking in humility and in sincerity an interest in your faith and prayers, that what I may say may be helpful to all of us. You know, we ask these blessings in stern reality, not as a matter of form, but in a reality that we have that without the help of our Heavenly Father, we are not able in and of ourselves to do much.

Not only are we a singing people, but we are also a praying people, and our prayers go to our Heavenly Father knowing that he can hear, does hear, and will, in his wisdom, answer, perhaps not always in the way we think they should be answered, because our prayers should always be that they be answered in accordance with his mind and his will, and the answers so come to us. When we pray, we should, of course, express our desires as to the things we wish, but we should always pray with an open mind, asking the Lord to bestow the blessings upon us in his wisdom. We should not pray

and ask the Lord to give us what we, ourselves, want, and importune him to that effect, except all subject to his will.

This question of prayer, and the answer of prayer, is basic with us. Behind it lies the full doctrine of continuous revelation, because we pray that God will give us his revelation and his inspiration. Over the years, I know that every person in this great Tabernacle has seen manifestations of the power of the Lord in answer to prayer.

The record indicates that when the Savior, himself, approached great crises in his career on earth, he always went to his Father in prayer and asked for help and for guidance, and the Father never failed.

You remember the first great prayer that opened this dispensation. It was uttered in response to those statements of James:

"If any of you [not just particular ones, but if *any* of you] lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

"For let not that man think that he shall receive any thing of the Lord,"—unless he so prays. (James 1:5-7.)

From this prayer thus motivated, came one of the greatest visions in recorded history, the visit of the Father and the

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Son to the young boy praying in the woods, the Prophet Joseph Smith.

I say once more, this is the motif of this whole modern dispensation. Pray, pray always, has been the counsel of our leaders, of our prophets, and of our Heavenly Father.

During those great discourses which the Savior preached the night before the crucifixion, he continually recurred to this thought:

"... whatsoever ye shall ask the Father in my name, he will give it you." (John 16:23.)

But we should have in mind, in connection with that, the words of the Prophet Aaron on this continent, when he said we must ask in faith, with a repentant soul. That is the only basis of prayer that will bring us the things which we seek.

If you would know what prayer and faith combined can do, read the account of the brother of Jared, when he went before the Lord and requested that the Lord provide light for the vessels that were to carry them over the sea.

You remember that the brother of Jared prayed so mightily that he saw the finger of the Lord touch the stones that would give them light, and the account says that his faith was so great that he could not be kept outside the veil; he went beyond the veil that beclouds our eyes and saw the finger of the Lord. The Lord asked, what else did you see, and he said, nothing but the finger, and told of his humility and of his anxieties. Then the Lord showed himself to him as he was to appear on earth.

You remember that well-known incident of Elijah and the priests of Baal, how Elijah, in faith and in prayer, thwarted the designs of the priests of Baal, vanquished them and brought down from heaven the fire which consumed not only the bullock that was offered for sacrifice, but also the wood on which it was laid, the stones on which that was laid, and then licked up the water that had been poured over it all and had collected in the trench.

"Prayer is the soul's sincere desire."

Pray, my brothers and sisters. Pray for inspiration. Pray for wisdom. And if you would know for what you might pray, read the words of Amulek when he told you you might pray for your crops and your herds, that you might pray that you would not be overcome by your enemies, and for all the rest of the things that you need in your daily lives. But remember the teaching of Aaron: Prayer must have as a foundation, repentance of sin and faith.

I refer again to the words of the Savior on that last night. You would do well to read those last chapters of John. Ponder them. They contain so much that is of value to us.

Recall the miracle at the Gate Beautiful performed by Peter, when he said to the beggar who was carried there each morning, lame from his mother's womb: "Look on us." And the beggar looked, expecting alms, and Peter said, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." And the man rose up and walked and leaped and went with them into the temple, and then the leaders in Israel had Peter arrested, and he and John were tried, and sentence passed. (Acts 3:1 ff.)

But the thing I want to refer to is what Peter said (as has already been quoted here a number of times) to the Sanhedrin, when asked by what name he did this:

"... by the name of Jesus Christ of Nazareth... for there is none other name under heaven given among men, whereby we must be saved." (*Ibid.*, 4:10, 12.)

I want to add my testimony to those that have already been borne, to the Messiahship of Jesus, the Christ.

I have a spiritual knowledge that Jesus is the Christ, the Son of God. That he lived, moved, preached, acted, performed his miracles, was crucified, laid in the tomb, and on the morning of the third day he rose from the tomb. That he was seen thereafter, first, apparently, by Mary Magdalene, out of whom he

had cast seven devils. It was remarkable that a woman of that kind should have had the faith to be the first to view the Savior after his resurrection: That he then appeared to the women of Galilee and then to the two on the way to Emmaus, and sometime during the day to Peter. Then to the ten assembled in the chamber at night, and a week later to the eleven. Then to the multitudes on the Sea of Galilee, and then to James, and then to Peter, James, and John, Nathanael and Thomas called Didymus, and two others on the Sea of Galilee, then to the eleven prior to his ascension. That then he appeared on this continent to the Nephites. And finally to Joseph in the woods, introduced by the Father, himself, in person; later to Joseph and Sidney in the temple.

To all of these things I bear witness

that the Spirit has borne its witness to me.

Brethren and sisters, pray, pray in humility, pray always, pray in your families, pray in secret; live, keeping the commandments of the Lord, so that your prayers may ascend to our Heavenly Father. So live that when occasion comes, you may go to our Heavenly Father and in faith seek his aid in behalf of your loved ones who are sick. I testify to you that the Lord can hear the prayers of his Saints, when they seek him, in humility, in behalf of their sick. I know it.

May the Lord add to the testimony of each of us, build us up and strengthen us, may he give us the spirit of prayer, that we may at all times be able to go to him, and that he at all times will feel able to come to us, in answer to our prayers, I humbly pray, in the name of Jesus. Amen.

## ELDER THOMAS E. McKAY

### *Assistant to the Council of the Twelve Apostles*

**P**RESIDENT McKay and Counselors, President Smith, other General Authorities of the Church, and brethren and sisters: It is a great pleasure and privilege for me to be with you this morning, to partake of this fine spirit and to see so many of my brethren and sisters that I have visited in the stakes.

I am especially happy to be here this morning to hear our German choir, and last Saturday night in Huntsville I had the privilege of hearing our Swiss members give a wonderful concert. I am especially interested in these people, as you know, because I have spent considerable time among them—nine birthdays, to be exact, and three missions.

I enjoyed the opening prayer this morning, and I have especially enjoyed President Clark's talk on prayer. I love that theme, and the thought comes to me now of this statement: "Families that pray together, stay together."

I was especially interested also in the wonderful sermon delivered by Presi-

dent McKay in the opening session and in his remarks about his tour in Europe. Most of those countries I have visited.

I was very pleased to hear the greetings from President Bringham in Vienna. If I had time, if I were out in a stake where I was my own boss, I would tell you of the first baptism in Vienna. I had a wonderful experience there.

I love to hear the sermons of these brethren, especially of the First Presidency, and Brother Bowen. I wish he were here. We will miss him, especially will his wonderful sermon be missed in the printed proceedings of the conference.

Of course, I enjoy listening to all the brethren, but I enjoy listening to some more than others. That sounds a little like President J. Golden Kimball. I should not say this, but when these things come into my mind, I generally let them out.

He said, "You know, Brother Thomas, I love all the brethren, but I love some

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of them a dang sight more than others." Well, I do love to hear all my brethren, and I have especially enjoyed these sermons. I have thought quite often, while President McKay and his charming wife and Lawrence and his fine wife were visiting over in Europe, that I was not afraid of them discovering something that I had done that I should not have done, and that is largely due to the influence of my mother.

When I was called on my first mission, just after the return of President McKay from his first mission, forty-two years ago, I was called also to the British Mission; my brother and my father had been there and they had given me names and addresses of people whom I probably would meet, and when I left, they knew I felt very weak, and I was. I was always a home boy, had never been away from home, never been out of the state of Utah—and when I arrived at the station, my parents were there, of course, and my brothers and sisters and a group of young people, and I did not want to break down before those young people. My mother knew that, so she did not say much to me, but she kissed me good-bye, and she said, "My son, come home clean." Her lips quivered, and mine did, as I said, "Mother, I'll come home clean."

That was all we could say without breaking down, but I have never forgotten that promise. It has been a great help to me throughout my life. When I arrived in Liverpool—I had been seasick all the way—I remember dressing and coming out just a few hours before the boat arrived, and passengers looked around at me. I was dressed in a light suit, and was very slender, and I could hear them whisper, "Where did he come from?"

Brother James McMurrin of the European presidency met our boat; and as I shook hands with him, and gave him my name, he asked if I were a brother of David O. McKay. I said I was, and he replied, "if you make half as good a missionary as your brother, we will be satisfied. I think I'll take you to Scotland with me tomorrow

night. We are holding conference in Glasgow."

Well, I expected to go there. I had a little black book full of addresses, and I thought that would be all right, only it frightened me to think of conference. But after the meeting the next day, where we each had an opportunity to bear our testimonies, Brother McMurrin came to me again. He put his hand on my shoulder and said:

"Brother McKay, what would you think, and what would your parents think if we sent you to Germany instead of Scotland?"

I dropped my head. I did not know for a minute what to say, and then I remembered what my father told me when he bade me good-bye. I am sure he was inspired. He said, "It does not matter so much where you work, as how you work. You go where the Lord wants you to go."

I repeated that to Brother McMurrin, and he put his arm around me and said, "That is wonderful." He said, "President Schulthies is in Berlin, presiding over the German Mission, and he has written asking for some missionaries who would probably make conference presidents later, and we haven't a missionary in this large group assigned to Germany. I think we will send you there."

Well, I took it with my chin up until I got to my room in the hotel, then my chin went down, and I tell you I had a good cry. But it was the best thing that ever happened to me, brothers and sisters. I should have been welcomed in Glasgow because of my brother and my father before me. It was up to me and the Lord now. I could not speak a word of German. I spent two or three days in London and then went to the World's Fair in Paris, where I visited until I received my appointment from President Schulthies.

I was assigned to Stuttgart, Germany, and by the way, I met Bishop Buehner there. He could understand my language, and I could understand him. He was two years old. I congratulate him on his appointment to the Presiding

Bishopric, and I know his parents are proud, also, of his success here, and the success of his five brothers. They had a wonderful father and mother.

I spent a little over three years on this mission—three months in Stuttgart, three months in Munich, and then President Hugh J. Cannon was appointed to succeed President Schulthies, and he called me to preside over the Frankfurt Conference, "Frankfurt on the Main," one of the most beautiful cities at that time in the world. How I love that city!

Brother Edwin Q. Cannon is presiding there now, and, by the way, he was one of my missionaries.

I was released and came home after a little over three years, and oh, the thrill, brothers and sisters, and you young people who are listening in especially, when I met my mother, took her in my arms, and said, "Mother, I have come home clean."

After six years, I was called to preside over the Swiss-German Mission, which included at that time all of Germany, Switzerland, France, Vienna, Austria, Hungary, and part of Rumania. I was still single, which is unusual—for a single man to preside.

I came home after a little over three years. My mother was not there in body, but she was in spirit, and I could say again, and I did, "Mother, I have come home clean."

Twenty-five years later, Sister McKay and I, and our two daughters, (our son was already there) were called to preside over the Swiss-Austrian Mission. Several months before we came home, Brother Rees, who was president of the East German Mission, was released on account of sickness. I received a cablegram from President Heber J. Grant appointing me to preside over the East-German Mission and to continue as president of the Swiss-Austrian Mission until my successor was appointed. They said, "Brother Joseph Fielding Smith will set you apart." He was there visiting the European Mission.

Before he got out of the mission and before he got a chance to set me apart,

war was declared, and Brother Smith hurried up to Copenhagen to assist in getting our missionaries home. We sent all our missionaries from the East-German Mission to Copenhagen.

I went back to Basel, Switzerland, my headquarters, where we remained. I was in Berlin, however, when war was declared.

We remained in Switzerland until March, or just before the first of April 1940, when we returned home.

Again I could tell my mother, and I can still tell her, and I hope the Lord will help me so that when I am released from this earthly mission, I can still meet her, which I will, brothers and sisters. I know as sure as I am standing here that she will be there waiting, and as I say, I hope and pray that the Lord will continue to bless me, so that I can say, "Mother, I have come home clean."

That promise to her has always been a help to me, and it is a good thing to have some standard to guide you. I was very happy when Superintendent Curtis of the Y.M.M.I.A. of the Church informed me that the Boy Scouts had a special project this year of getting everybody out to vote. I took occasion to ask a few questions, and, among other things, about that Boy Scout promise, or oath, as it is sometimes called.

It is a wonderful thing for these Boy Scouts to have made that promise: "On my honor I will do my best to do my duty to my God and my country, and to obey the Scout law; to help other people at all times; to keep myself physically strong, mentally awake, and morally clean." I like to use that word, "clean." That is a great promise, and I am sure that that promise as given to my mother has helped me, and that those boys have received strength from that Boy Scout pledge. I am sure there would not be so much crime and corruption if there were closer adherence to the Scout law.

I am reminded of a story that might help. It came from a young boy in prison in the penitentiary. They had held a meeting there. One of our ward choirs had furnished the music. They

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had had a good speaker, I think it was Dr. Bennion, and after dismissal the inmates were reluctant to leave. There was a fine spirit there, and they remained seated, and quiet.

Dr. Bennion leaned over and informally spoke to them, and among other things he said, "I wonder if any of you boys," (and there were quite a number of just boys there) "would like to send a message to your comrades outside."

One young fellow arose and raising his right hand to get permission, said, "Dr. Bennion, I would like to send my pals a message: 'Don't kid yourselves that nobody hain't never going to find out.'"

It is not very elegant language, but I tell you it means a lot—"Don't kid yourself that nobody hain't never going to find out."

It is too bad that some of these men, some of whom are now in jail, and others who are still being investigated had not received that admonition and followed it.

In closing, may I urge, as the Boy Scouts are doing, all of you, to register and vote. I think I spoke upon this subject once before from this pulpit, but it is very dear to me—my right, my privilege to vote.

We have four more days for registering, brothers and sisters. The 7th, the 14th, the 28th, and the 29th of this month. Now, everyone of you, register or else you can't vote.

Sister McKay and I were in Ogden on the invitation of our Ogden Stake high priests' quorum. I was invited to make a few remarks, and I recalled that while I presided over that stake so many years, that quorum had, as a project, getting every member on the tithing roll—and they succeeded.

Then they undertook to make every member a non-user of tobacco. I called attention to that, and then suggested the project at this time, to get all the members and their wives, and the widows, to register, so that we could announce it as an example for all other quorums to follow.

As soon as I sat down, the president arose and said, "President McKay, we accept the challenge; we now invite the presidents of the other 194 quorums, as well as the presidents of seventies and elders and especially all senior members of the Aaronic Priesthood to unite with the Boy Scouts of America in their effort to get all to register and vote.

May I express my appreciation and heartfelt thanks for the gospel. It is the great plan of life and salvation and brings joy and happiness to all who live it.

I bear you my testimony to the divinity of the gospel as revealed to the Prophet Joseph Smith and handed down through the other presidents, including the present leader of the Church, President David O. McKay. I bear you this testimony in the name of Jesus Christ. Amen.

## ELDER SPENCER W. KIMBALL

### *Of the Council of the Twelve Apostles*

I AM DEEPLY conscious of the fact mentioned by Brother Thomas E. McKay that not only Brother McKay but most of you would rather hear some speakers than others, and it makes me very apprehensive indeed. I appreciated greatly his testimony. It is good to have Brother McKay with us again.

I appreciated very much the remarks upon prayer by President Clark who has preceded us, and recently it came

to my attention that some statistics covering the last eight years were very encouraging, showing that there was a considerable increase in family prayer among the high priests, a greater increase in the seventies, and almost a hundred percent increase in the percentage of elders in this Church who are now having their family prayers, as compared to eight years ago.

I pay tribute to you, my brothers and



sisters. I express to you my affection for all the time you devote, the effort you expend, the consecrated energy you give to the Church. It is a disappointment sometimes, however, to find some who are not willing to trust the Lord—to trust in his promise when he says, "Prove me and see." I often wonder why men cannot trust their Lord. He has promised his children every blessing contingent upon their faithfulness, but fickle man places his trust in "the arm of flesh" and sets about to make his own way unaided by him who could do so much.

The Lord has promised:

... prove me ... if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. (Mal. 3:10.)

The Prophet Moroni stopped abruptly in his abridging to offer his own inspired comments concerning the matter of faith:

I would show the world that faith is things which are hoped for and not seen; wherefore, dispute not because ye see not, for ye receive no witness until after the trial of your faith. (Ether 12:6.)

Father Adam understood this basic principle.

... an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me. (Moses 5:6.)

He showed his unwavering faith—his almost unbelievable faith—and since the witness and the miracle follow rather than precede the faith, the angel now sought to enlighten him:

And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father. (*Idem* 5:7.)

In faith we plant the seed, and soon we see the miracle of the blossoming. Men have often misunderstood and have reversed the process. They would have the harvest before the planting, the reward before the service, the miracle

before the faith. Even the most demanding labor unions would hardly ask the wages before the labor. But many of us would have the vigor without the observance of the health laws, prosperity through the opened windows of heaven without the payment of our tithes. We would have the close communion with our Father without fasting and praying; we would have rain in due season and peace in the land without observing the Sabbath and keeping the other commandments of the Lord. We would pluck the rose before planting the roots; we would harvest the grain before its planting and cultivating.

If we could only realize as Moroni writes:

For if there be no faith among the children of men, God can do no miracle among them. ...

And neither at any time hath any wrought miracles until after their faith; wherefore they first believed in the Son of God. (Ether 12:12, 18.)

The Master said:

But, behold, faith cometh not by signs, but signs follow those that believe. (D. & C. 63:9.)

And these signs shall follow them that believe. (Mark 16:17.)

To the scribes and Pharisees who demanded signs without the preliminary faith and works the Lord said:

... An evil and adulterous generation seeketh after a sign. (Matt. 12:39.)

The Lord made it clear that faith was not developed by miracles. John said:

But though he had done so many miracles before them, yet they believed not on him. (John 12:37.)

In our own modern times we have eloquent evidence of this. Sidney Rigdon did not retain his membership in the kingdom even though he had, with Joseph Smith, witnessed marvelous signs. Had he not participated in the Great Vision and had he not been the recipient of many revelations? And in

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spite of all these manifestations from our Heavenly Father, he did not remain in the kingdom.

Oliver Cowdery saw many signs. He handled the sacred plates; was visited by Moroni, the ancient; saw John the Baptist; received the Higher Priesthood from Peter, James, and John; and was the recipient of many great miracles, and yet they could not hold him to the faith.

Amassed evidence in signs and works and miracles failed to touch the stony hearts of the Savior's Galilean cities:

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

Woe unto thee, Chorazin! woe unto thee, Bethsaida!

. . . And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. (Matt. 11:20, 21, 23.)

Paul speaking to the Hebrews said:

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house. (Heb. 11:7.)

As yet there was no evidence of rain and flood. His people mocked and called him a fool. His preaching fell on deaf ears. His warnings were considered irrational. There was no precedent; never had it been known that a deluge could cover the earth. How foolish to build an ark on dry ground with the sun shining and life moving forward as usual! But time ran out. The ark was finished. The floods came. The disobedient and rebellious were drowned. The miracle of the ark followed the faith manifested in its building.

Paul said again:

Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

Therefore sprang there even of one, and him as good as dead, so many as the stars

of the sky in multitude, and as the sand which is by the sea shore innumerable. (*Idem* 11-12.)

So absurd it was to be told that children could be born of centenarians that even Sarah doubted at first. But the faith of a noble pair prevailed, and the miracle son was born to father multitudes of nations.

Exceeding faith was shown by Abraham when the superhuman test was applied to him. His young "child of promise," destined to be the father of empires, must now be offered upon the sacrificial altar. It was God's command, but it seemed so contradictory! How could his son, Isaac, be the father of an uncountable posterity if in his youth his mortal life was to be terminated? Why should he, Abraham, be called upon to do this revolting deed? It was irreconcilable, impossible! And yet he believed God. His undaunted faith carried him with breaking heart toward the land of Moriah with this young son who little suspected the agonies through which his father must have been passing. Saddled asses took the party and supplies. The father and the son carrying the fire and the wood mounted to the place of sacrifice.

"Behold the fire and the wood," said Isaac, "but where is the lamb for a burnt offering." (Gen. 22:7.) What a heavy heart and sad voice it must have been which replied: "My son, God will provide himself a lamb for a burnt offering." (*Idem* 8.)

The place was reached, the altar built, the fire kindled, and the lad now surely knowing, but trusting and believing, was upon the altar. The father's raised hand was stopped in mid-air by a commanding voice:

. . . Lay not thine hand upon the lad, . . . now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son from me. (*Idem* 12.)

And as the near perfect prophet found the ram in the thicket and offered it upon the altar, he heard the voice of God again speaking:

And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. (*Idem* 18.)

This great and noble Abraham:

Who against hope believed in hope, that he might become the father of many nations. . . .

And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

And being fully persuaded that, what he had promised, he was able also to perform. (Rom. 4:18-21.)

Father Abraham and Mother Sarah knew—knew the promise would be fulfilled. *How*—they did not know and did not demand to know. Isaac positively would live to be the father of a numerous posterity. They knew he would, even though he might need to die. They knew he could still be raised from the dead to fulfil the promise, and faith here preceded the miracle.

Paul again said to the Hebrews:

By faith they [the children of Israel] passed through the Red Sea as by dry land. (Heb. 11:29.)

The Israelites knew, as did Pharaoh and his hosts that

. . . They are entangled in the land, the wilderness hath shut them in. (Ex. 14:3.)

And as Pharaoh's trained army approached with all the horses and chariots of Egypt, the escaping multitudes knew full well that they were hemmed in by the marshes, the deserts, and the sea. There was no earthly chance for them to escape the wrath of their pursuers. And in their terror they indicted Moses:

. . . Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?

. . . It had been better for us to serve the Egyptians than that we should die in the wilderness. (*Idem* 11-12.)

No hope on earth for their liberation! What could save them now? The

gloating armed forces of Egypt knew that Israel was trapped. Israel knew it only too well. But Moses, their inspired leader with a supreme faith, knew that God would not have called them on this exodus only to have them destroyed. He knew God would provide the escape. He may not at this moment have known just how, but he trusted.

Moses commanded his people:

. . . Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

The Lord shall fight for you. (*Idem* 13-14.)

The mighty warriors pressed on. Hope must have long since died in the breasts of the timid Israelitish souls who knew not faith. Deserts and wilderness and the sea—the uncrossable sea! No boats, no rafts, nor time to construct them! Hopelessness, fear, despair must have gripped their hearts, and then the miracle came. It was born of the faith of their indomitable leader. A cloud hid them from the view of their enemies. A strong east wind blew all the night; the waters were parted; the bed of the sea was dry; and Israel crossed to another world and saw the returning sea envelop and destroy their pursuers. Israel was safe. Faith had been rewarded, and Moses was vindicated. The impossible had happened. An almost superhuman faith had given birth to an unaccountable and mysterious miracle that was to be the theme of the sermons and warnings of Israel and their prophets for centuries.

Israel was later ready to cross into the Promised Land, the productivity and beauty of which could probably be seen from the higher hills. But how to get there? There were no bridges nor ferries across the flooding Jordan. Too deep for crossing in ordinary times, it was now at the time of harvest impossible to ford. A great prophet, Joshua, received the mind of the Lord and com-

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manded, and another miracle was born of faith.

... and as the feet of the priests that bare the ark were dipped in the brim of the water. . . .

... the waters which came down from above stood and rose up upon an heap . . . and those that came down failed, and were cut off: . . .

... and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan. (See Josh. 3:15-17.)

And when

... the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before. (*Ibid.*, 4:18.)

The elements find control through faith. The wind, the clouds, the heavens obey the voice of faith. It was by and through the faith of Elijah that the drouth, which devastated Israel, prolonged for three interminable years, was finally terminated when repentance had come to Israel.

... Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him. (I Kings 16:33.)

And Elijah the prophet declared:

... there shall not be dew nor rain these years, but according to my word. (*Ibid.*, 17:1.)

The brooks dried up; rivers ceased to run; forage was scarce; famine was upon the land; and a king and his people were begging for relief—a people who had lost themselves in the worship of Baal. At Mount Carmel came the contest of power, which was mentioned here by President Clark, when a spectacular incident occurred. At Elijah's command fire came down from heaven and ignited the sacrifice and shocked the Baal worshipers once more into repentant submission.

Miracle followed faith again, and though the heavens were still clear and there was no indication of rain on the parched land, the prophet warned King Ahab:

... Prepare thy chariot, and get thee down, that the rain stop thee not. (*Ibid.*, 18:44.)

With his face between his knees, as he sat on Carmel, Elijah sent his servant seven times to look toward the sea. Six times there were cloudless skies and calm sea, but on the seventh he reported: "Behold, there ariseth a little cloud out of the sea, like a man's hand." (*Idem.*)

Soon the heavens were black with clouds, and the wind was carrying them to Palestine, and "There was a great rain" and a dry, parched land was drenched in moisture, and the miracle of faith had again made good the promises of the Lord.

It was by the supreme faith of the three Hebrews that they were delivered from the fiery furnace of their king, Nebuchadnezzar. And the king asked:

... Did not we cast three men bound into the midst of the fire? They answered and said unto the king: True, O king.

He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

... these men upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire passed on them. (Dan. 3:24-26, 27.)

Now, if you would discount these miracles of the Old Testament, how can you accept the New Testament? You would also have difficulty in accepting Paul and his associate Apostles, and the Lord Jesus Christ, for they have verified and documented those miraculous events.

Now, brothers and sisters, how can these stories of faith be brought into our own lives? Faith is needed here as much as ever before. Little can we see. We know not what the morrow will bring. Accidents, sickness, even death seem to hover over us continually. Little do we know when they might strike.

It takes faith—unseeing faith—for young people to proceed immediately with their family responsibilities in the

face of financial uncertainties. It takes faith for the young woman to bear her family instead of accepting employment, especially when schooling for the young husband is to be finished. It takes faith to observe the Sabbath when "time and a half" can be had working, when sales can be made, when merchandise can be sold. It takes a great faith to pay tithes when funds are scarce and demands are great. It takes faith to fast and have family prayers and to observe the Word of Wisdom. It takes faith to do ward teaching, stake missionary work, and other service, when sacrifice is required. It takes faith to fill foreign missions. But know this—that all these are of the planting, while faithful devout families, spiritual security, peace, and eternal life are the harvests.

Remember that Abraham, Moses, Elijah, and others could not see clearly the end from the beginning. They also walked by faith and without sight. Remember again that no gates were open; Laban was not drunk; and no earthly hope was justified at the moment Nephi exercised his faith and set out finally to get the plates. No asbestos clothes or other ordinary protective devices were in the fiery furnace to protect the three Hebrews from death; there were no leather nor metal muzzles for the mouths of the lions when Daniel was locked in the den.

Remember that there were no clouds in the sky nor any hydrometer in his hand when Elijah promised an immediate break in the long extended drouth; though Joshua may have witnessed the miracle of the Red Sea, yet how could he by mortal means perceive that the flooding Jordan would back up for the exact time needed for the crossing, and then flow on its way to the Dead Sea.

## ELDER S. DILWORTH YOUNG

### *Of the First Council of the Seventy*

**I** REALIZE, my brothers and sisters, that conferences have to run somewhere nearly on time, and in the interest of time, therefore, I shall not

Remember that there were no clouds in the sky, no evidence of rain, and no precedent for the deluge when Noah builded the ark according to commandment. There was no ram in the thicket when Isaac and his father left for Moriah for the sacrifice. Remember there were no towns and cities, no farms and gardens, no homes and storehouses, no blossoming desert in Utah when the persecuted pioneers crossed the plains. And remember that there were no heavenly beings in Palmyra, on the Susquehanna or on Cumorah when the soul-hungry Joseph slipped quietly into the Grove, knelt in prayer on the river bank, and climbed the slopes of the sacred hill.

But know this: that undaunted faith can stop the mouths of lions, make ineffective the fiery flames, make dry corridors through beds of rivers and seas. Unwavering faith can protect against deluge, terminate drouths, heal the sick, and bring heavenly manifestations. Indomitable faith can help us live the commandments and thereby bring blessings unnumbered with peace, perfection, and exaltation in the kingdom of God. May this be our desire to develop this kind of faith and may we finally attain the blessings which such perfect faith can bring, I pray in the name of Jesus Christ. Amen.

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The congregation and the *German-Speaking L.D.S. Choir* joined in singing the hymn, "Praise To The Man."

### **President David O. McKay:**

Elder S. Dilworth Young of the First Council of the Seventy will now speak to us, and he will be followed by Elder ElRay L. Christiansen.

talk to you about the thing which I had hoped to discuss, but I shall be happy to bear my testimony.

Before I do so, however, I should like

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just to say that while you are quite an awe-inspiring group from here, broken down into your component parts I realize that you are, like me, just ordinary folk, wanting to serve the Lord, desiring to do what is right and to follow the precepts of those who lead you.

I recognized your humanity yesterday when, while Brother Cowley was reminding us all of our duty to our wives, one couple came within the range of my vision. They sat happily together, but when Brother Cowley mentioned hand-holding, the man suddenly became alive and reached over and took his wife's hand. I could not tell whether it was repentance or whether it was a normal process, but as I looked at her, I am sure it was normal. She did not have that startled look, but basked in what to her was an ordinary procedure. And I am sure, as they listened, Brother Cowley said for him in poetical language, what he should have liked to say to his wife, had he been given the words. And I think she recognized it, too. I glowed along with them and wished that I might be close to mine so that I could do the same thing.

I am a member of the Church. I have been all my life. I accept its teachings. I am convinced in my own soul that I am a child of our Father in heaven, and that the Lord Jesus Christ is the author of my salvation, and that he lives.

I accept without reservation, President McKay as the President of this Church, and therefore, as my President. I recognize him to be a man, and I know, too, as well as I know anything, that one cannot separate a man from his office. I used to think that one could, but one cannot. I am sure that I would love President McKay anyhow. I have had enough dealings with his family to be certain of that. It is a real pleasure to like the man, and then to like him, too, because he is the President of the Church.

I sustain him as a prophet. I do not believe that everything that he says is prophetic, but I earnestly pray always

that I may have the gift of discernment, so that when he does speak prophetically I shall be able to recognize it and follow the instruction given.

I recognize him to be a seer. I believe that as the needs of this Church arise, he will be given sight, not only prophecy, but also sight into how things should happen and how things should be done, and having seen, he can interpret to me and to you the things which the Lord tells him to interpret.

I bear witness that he is a revelator, and he will reveal as the Lord gives him revelation all of the things of the kingdom which should come forth during his administration as the President of this Church.

What I say for him, I say for his counselors. I have the deepest and most profound respect and a sort of worshipful love for each of the brethren who assist him. I should like to emulate them. And I do, with all my heart, uphold and sustain them, even as they uphold and sustain him.

Now, I know that there are others who have this prophetic gift given to them, the Twelve and the Patriarch, besides the Presidency. I recognize, too, that it is not their lot to stand here as Presidents of the Church at this moment and tell you what to do, as would the President of the Church, and yet they are prophets, and seers, and revelators. On the occasions on which they preside in meetings, they are given the gift of prophecy, too. Them also, I uphold and sustain with all my heart, as I do my brethren, the Assistants, the Seventy, and the Bishopric.

But I go farther than that, I uphold and sustain with all my heart, too, my stake president. His right it is to receive inspiration from the Lord about how the Ogden Stake ought to operate; I am a member of that stake. I uphold and sustain, also, as having the gift of inspiration for his people, the bishop of my ward. When he comes to my house to ask me to do something or to put me in the way of my duty, I should not be a true member of the Church

did I not heed his counsel. If I have any advice to give to you this morning, it is that I believe that obedience starts with the bishopric; that is, the Church member should be obedient to his bishopric, then to his stake presidency, then to the General Authorities. As you learn, bit by bit, to be obedient in the little things, so when the large and great things are propounded to you, you will neither falter by the wayside nor fall.

### ELDER ELRAY L. CHRISTIANSEN

#### *Assistant to the Council of the Twelve Apostles*

**M**Y BROTHERS AND SISTERS. During the year that I have now served as a high priest assigned to assist the Quorum of the Twelve, I have increased my admiration for all of you people who are serving the Lord; for those who are willing to lay their own affairs aside to work on welfare projects; willing to travel for miles and miles, time after time, to attend their meetings, willing to give of their substance, their all, if necessary, for the work of the Lord, without equivocation. I have increased my admiration for these, for you, for all who have thus testified before the Lord that they love him—receiving from the Lord; giving to the Lord. That is as it should be.

How well trained, how well prepared, and how well tested, how useful they will be to him, when he comes again to reign upon the earth! They, I should think, who have proved themselves thus, would be among those whom he shall call forth to administer the affairs of his kingdom under his personal direction.

It is evident that the families of those who are thus engaged in Church work are among the happiest families in the world, because those who thus serve the Lord are recipients of that great blessing, peace of mind, which I think is one of the priceless blessings of life.

But whenever I think of these groups and individuals who thus serve the Lord,

I am thankful and deeply grateful for my testimony. I do not know why I should have been blessed in this day to come forth at a time when the gospel is on the earth and the prophets are on the earth, but that they are, I have no doubt. And my thanksgiving goes to my Father in heaven, for the privilege of standing here now and bearing you my testimony, which I could not do without the gift of the Lord, and I do it in the name of Christ. Amen.

I wonder about those who, with us, have membership in this great Church and yet are satisfied merely to have their names upon the records; who do not feel impelled to give of their substance and of their time and talents, but who are willing to let suffice the fact that they are members of the Church.

Usually, they are born of goodly parents. They are willing to give passive acknowledgment of the truth of the gospel and of the reality of the Church of Jesus Christ. They, sometimes, give contributions but desire to be left alone, requesting that the ward teachers and Relief Society block teachers pass them by, feeling that the teachers can do them no good. How I wish we could do more for these members!

They point with justifiable pride to the devotion to and sacrifices for the Church made by their ancestors, and it is well that they should. My brothers and sisters, we should all be proud of our progenitors. Some of us forget, however, that as someone rightly said, no matter how tall your grandfather was, you have to do your own growing. So it is in this great Church—we all must realize that salvation is an individual matter; that none of us can be taken into the celestial kingdom on the backs of others. We must earn our own position, both here and hereafter. It is not merely an acknowledgment that God lives and that this is the Church

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of Jesus Christ that will save us, but the application of that knowledge in good works.

Jesus once declared,

Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (Matt. 7:21.)

And Jacob, speaking to the people in his day, some five hundred years before Christ, spoke of this same thing. He used stronger terms than I would care to use, if I were not quoting him.

But wo unto him that has the law given, yea, that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation, for awful is his state!

O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish.

But to be learned is good if they hearken unto the counsels of God. (II Nephi 9:27-29.)

And so, my brothers and sisters, our knowledge must be translated into service; into good works.

Last spring, I attended the quarterly conference in one of the stakes in southern Idaho. Among the missionaries who reported was Sister Santana, a young woman of Mexican nationality. She had come to that stake to report her mission to those who had sent her. One of the families there had provided the funds for her mission, and it was reported that this Mexican girl had been instrumental in bringing into the Church more than fifty people during her time in the mission field. Among other things, she said through an interpreter; "My testimony is the brightest gem in my possession. It is of more worth to me than is my life. I hope to bear it in good deeds." And she added, to those who had helped her, "*Muchas gracias.*" It touched our hearts to see

her with this priceless combination of treasures, a testimony, and a desire to bear it in good deeds.

Any individual who has a testimony that is borne in clean living and in good works can expect to feel in that testimony a tremendous motivating power. It will help to direct him in his life, to guide him, to prompt him, to warn him. It becomes a formidable weapon against evil itself.

Some have asked, "How may one receive a living, impelling, life-directing testimony, such as you speak of? How is such knowledge obtained?" The question was answered by Jesus, when he said:

... My doctrine is not mine, but his that sent me.

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:16-17.)

So any individual who will qualify himself by doing the will of God, may find this same assurance, and there is no other way that I know anything about.

The source of this knowledge was also explained by the Lord when in speaking to his disciples he asked this question:

... But whom say ye that I am?

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. (Matt. 16:15-17.)

Now, Latter-day Saints accept these teachings, and multitudes testify, from their own experience, that they are true. Testimonies borne by individuals in conformity to the laws of the Lord, and through engaging in good works, are sure to induce happiness and bring contentment and peace to such individuals and to their families. Such testimonies may well lead one to exaltation in the kingdom of God.



On the other hand, those who may say, "Oh, I believe these principles all right, but I am not living as I should," or "I am too busy to accept an assignment in the ward or the stake or the quorum," or "I feel that when I have worked all week at my job, I should have the Sabbath day off, to seek pleasure and relaxation and to do what ever I would like to do." They have a testimony, it seems to me, that is barren and fruitless. To that individual, and perhaps to his family, it will cause them that to lose many of the sweet things of life such as we have heard related here this morning. Indeed such a philosophy may become the means of preventing the realization of the great eternal blessings which the Lord God would have them enjoy!

Again, those of us who bear testimony should live in harmony with our beliefs, declared in the Article of Faith, "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men," and we should reflect these attributes in our daily lives.

Not long ago I was told of a man in one of the professions, who bore his testimony in good deeds, and in "doing good to all men," at least all men who came to him. In spite of the pressure from the group to increase the fees that were being paid by their patients—in spite of recommendations to "make them pay, and to get all you can while you can," this fine man continued to pursue the practice he had followed in charging reasonable rates for his services and avoiding what he thought to be exorbitant and excessive charges.

Now, it seems to me, he is bearing his testimony in good deeds, as Sister Santana wished to do. He has peace of mind. He has his self-respect. He has the respect of his friends, his clients, and incidentally, he has almost more business than he can take care of.

A true measure of one's devotion to a principle is measured not by what he professes, but by what he manifests—day by day.

Twenty-five hundred years ago, a great philosopher, Confucius, put it this

way: "Those who know the truth are not equal to those who love it, and those who love it are not equal to those who live it."

Well,

What doth it profit, my brethren, although man say he hath faith, and have not works? can faith save him? . . .

Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

But wilt thou know, O vain man, that faith without works is dead? (James 2:14, 18-20.)

Throughout the Church, thousands and thousands are testifying by their upright lives that God lives, that they are affiliated with the true Church of Jesus Christ upon the earth and by their untiring service and their desire to keep the commandments of God, leaders and members alike, as Abraham did, testify by their willingness to perform any and all duties that may be required of them of the Lord.

Like Sister Santana, they bear their testimonies in good deeds. They are, "... doers of the Word, and not hearers, only."

May each of us feel some responsibility in reaching out to those other wonderful people, well-born, well-qualified, and capable, and try to help them to translate their dormant testimonies into works and service of which the Lord approves. This I pray, and bear my testimony to the truth of this work, and I do it in the name of Jesus Christ. Amen.

### President David O. McKay:

You have just heard Elder ElRay L. Christiansen, Assistant to the Council of the Twelve.

Our concluding speaker this morning will be Elder Oscar W. McConkie, recently president of the California Mission.

## ELDER OSCAR W. McCONKIE

*Formerly President of the California Mission*

I AM grateful to the First Presidency of the Church for the opportunity they gave me of going to the California Mission. I am grateful to the Council of the Twelve who sustained them in that choice. I am grateful to the people of that great mission, for the sustaining force they gave me while I was there.

I am grateful for the wife that God gave me, who sustained me in all of the work that I was assigned to do, and who did with humility and to my satisfaction at least, the work assigned to her.

I am grateful to all of the parents who loaned to the Lord the fine men and women, some of them boys and girls, who came to labor with me. I am grateful for the faith and the devotion which they gave to the work. I thank my God that he felt me worthy of undertaking that responsibility.

I am grateful to the Brethren that they left us there for four and a half years, and I would have been glad to remain there as long as I lived upon the earth. I am grateful to the Lord that he gave me a good parentage in this Church, that my father accepted the Gospel in this valley, that he remained here, that peace and righteousness settled down upon him and his wife, and that I was privileged to be born under the covenant in the Church of Christ.

I am grateful to God, and I give him all the credit, for the great growth that took place in the California Mission while I was there. I am grateful that the numbers in the mission increased about two and a half times, and that there were far more baptisms per missionary than had ever been known in the mission before.

I am grateful for the sustaining power that rested down upon all those worthy men and women in the mission who gave their energies to the Lord. I thank God for my testimony that he lives,

and I am happy today as I stand before you that I have held myself in readiness all the days of my life to fulfill to my best ability whatever requirement has been made of me, and whenever I have had the mental ability to get the inferences that the Brethren sought to give me, I have accepted them, and if I have failed in grasping any intimation from the Brethren it has been because in my ignorance I did not comprehend that which was desired. I trust and pray that if there be such cases, that God will forgive my ignorance, which, I think, is my greatest sin.

My Brethren, I have faith in this work. The energies of my life have been devoted unto it. There has never been anything that has been equal to it so far as I am concerned.

I have a testimony of this work. I love these Brethren who are called to preside. I sustain every one of them. If God should place into my hands a hammer and a chisel, I would not seek to carve anything else out of any of them. I sustain them as they are. I account them called of the living God to preside over this people, and I deem them worthy to do it, and I accept them, and follow their leadership to the very letter when I comprehend it.

I am thankful for the Gospel plan, all of it. I am thankful for the missionary work. I am thankful for the Priesthood activity of the Church. I want to increase my faith in God. From the time I was a little boy, I have prayed with earnest devotion that I might have faith in God, and I remember one time, after I was a man, I had a serious problem before me—it was in the California Mission—and on my bended knees I prayed to God for strength, for wisdom, for understanding sufficient to enable me to accomplish my work, and I shall never forget how it was brought home to me that humility and righteousness are necessary in this work.

As I arose from my knees, the voice of

the Spirit spoke to my spirit, for I had asked God to give me faith like unto Enoch and Elijah, because I felt that I must have that kind of faith to accomplish the purpose I was required to seek to accomplish. And the voice of the Spirit said to me: "Enoch and Elijah obtained their faith through righteousness."

Ah! there is a challenge to every man in this Church to have faith through righteousness. There is no other means of obtaining it, and we may pray until our voices fade away, but if we do not have righteousness in our daily lives, we will never have enough faith to win salvation.

If I were going to make an exposition upon faith, which I cannot do now, I would give you the outline of faith that was developed in the School of the Prophets, which is the finest exposition upon faith that I know about.

I would first define for you what faith is, and then I would make a requirement, in so far as requirements are made, that you shall know the attributes of God, that he is a personal being, that he is a God of love, that he is all powerful, and how can a man have faith enough to have salvation if he does not believe that God is all-powerful, or that he knows all things?

There is a feeling growing up in the Church amongst some that God's wisdom is limited. Well, if his wisdom is limited, then the particular problem that bothers one is perhaps one of the things that God does not know about. A man cannot have faith enough to be saved unless he comprehends the attributes of God, and then, knowing all these things, he cannot have faith sufficient for salvation, unless he has the certain conviction in his own heart that his own life is in harmony with the divine will. When he reaches that state, where he is able to comprehend that the things he does from day to day are in harmony with the will of God, then he can go forth like the prophets of old, and nothing that the Lord wants done will be impossible to

him, according to his assignment in the Church.

I have a testimony that Jesus Christ lives. I never expect to know that any better than I know it now. I have a testimony that Joseph Smith was and is a prophet of the mighty God. I know that God the Father and Jesus Christ, the Son, appeared unto him, and that Heavenly messengers continued to visit him in the restoration of all of the keys and all of the powers and all of the authorities of the plan of salvation, and I know, and I reverence him with all my heart, that the present president of the Church is called of God as actually as was Joseph Smith, and that these men who are associated with him are called of God, even as the Prophets of old, and that the Lord speaks through them.

I know and have a testimony that the Book of Mormon is true, and that if you will read it and comprehend it, you will grow closer to the Lord than in the reading and comprehending of any other book, and I have a testimony that if I, myself, have salvation, I will have to be faithful in obedience to the commandments of the Gospel, and I will have to endure unto the end.

May God grant that we may be able to do that, that we may not shirk, that we may not fear, but that we may be strong in our faith, and determined in our work, to accomplish the purposes of the Lord. In the name of Jesus Christ. Amen.

### President David O. McKay:

The speaker to whom we have just listened is Elder Oscar W. McConkie, formerly president of the California Mission, at present president of one of our leading high priests quorums in the Church.

The singing for this session has been furnished by the German-speaking Choir, with Brother Heinz Rimmasch conducting and Brother Alexander Schreiner at the organ. We appreciate the exceptional service rendered by these our brethren and sisters who speak the

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German language. I have two brothers and two sons who could thank you in German; all I can say is "dankeschön."

They will be with us again this afternoon.

The Choir will now sing "Hallelujah," soloist, Della Niederhauser.

The closing prayer will be offered by Elder John P. Lillywhite, formerly

president of the Netherlands Mission, after which this Conference will be adjourned until 2:00 o'clock this afternoon.

Singing by the Choir, "Hallelujah," Della Niederhauser, soloist.

The closing prayer was offered by Elder John P. Lillywhite.

Conference adjourned until 2:00 p.m.

## SECOND DAY

### AFTERNOON MEETING

Saturday Afternoon, October 4, 2:00.

The fourth session of the Conference commenced promptly at 2:00 o'clock, with President McKay presiding and conducting.

The German Speaking Choir, Heinz Rimmasch, conductor, furnished the choral music for this session.

#### President David O. McKay:

To the radio audience listening in we are pleased to announce that the Tabernacle is crowded as usual at this the fourth session of the 123rd Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. To those who are unable to gain admittance or get seats in the Tabernacle, we announce that overflow meetings are held in the Assembly Hall and in the Barratt Hall, where a loud-speaking system and television are operating. The proceedings are also broadcast over KSL of Salt Lake City, and by arrangement through KSL over the stations named at the first session of the Conference, including surrounding states. This session

will be televised also over KSL Television Station, Channel 5.

The singing for this afternoon's service will be by the German-speaking Choir, with Elder Heinz Rimmasch conducting, and Alexander Schreiner at the organ. We shall begin the services by the Choir's singing, "Let the Mountains Shout for Joy."

The opening prayer will be offered by Elder J. Robert Price, recently President of the Central Atlantic States Mission.

The Choir sang the hymn, "Let the Mountains Shout for Joy."

Elder J. Robert Price, formerly president of the Central Atlantic States Mission, offered the opening prayer.

The Choir then sang: "Praise Ye The Lord, The Almighty."

#### President David O. McKay:

Our first speaker this afternoon will be Elder Joseph Fielding Smith, President of the Council of the Twelve. He will be followed by Eldred G. Smith, Patriarch to the Church.

### PRESIDENT JOSEPH FIELDING SMITH

#### *President of the Council of the Twelve*

**I** SHALL take for my text a few verses from the forty-sixth section of the Doctrine and Covenants:

"But ye are commanded in all things to ask of God, who giveth liberally; and that which the Spirit testifies unto you even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end

of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men; for some are of men, and others of devils.

"Wherefore, beware lest ye are deceived; and that ye may not be deceived seek ye earnestly the best gifts, always

remembering for what they are given." (D. & C. 46:7-8.)

President Clark said we are a singing people, but I am inclined to think, while that is true, we are not a studious people, that as members of the Church we have not taken advantage of our opportunities to learn, to make ourselves acquainted with the plan of salvation, the commandments of the Lord pertaining to our exaltation. We have not considered the Book of Mormon and the Doctrine and Covenants and the Pearl of Great Price as thoroughly as we should have done, and that is also true of the Bible.

The Lord in his mercy and kindness sent angels from his presence to reveal the gospel and to make known the record of the ancient inhabitants of this continent, the Jaredites and the Nephites and Lamanites. Likewise by the inspiration and guidance of his Spirit, he revealed to the Prophet Joseph Smith many of the precious things that were taken out of the writings of the prophets, and we have them restored again. But are we reading them? Are we making ourselves acquainted with these commandments, these precious truths which have been made known for our salvation? Have we ever stopped to think of the great advantage that we have over the rest of the Christian world in this fact, that they maintain that the Bible contains the full word of God, that revelation from him ceased nearly two thousand years ago? Men are left now to depend upon that written word. But the Lord has revealed to us the history of these other ancient peoples. He has given unto us the commandments and the revelations that were given to them, and so earnestly did he feel the responsibility of giving to us this additional information that he sent an angel from his presence to reveal it.

Are we, who profess to believe in the mission of the Prophet Joseph Smith, to testify that angels came to him, and through them that the gospel was restored, the priesthood again revealed

and given to men? Do we feel that we are under any responsibilities to search these scriptures and make ourselves familiar with them? I wonder. It is my understanding, I hope I am wrong, that a great multitude of members of this Church have never read the Book of Mormon, are not acquainted with the Doctrine and Covenants, who have not taken the time to consider the commandments that have been revealed for our eternal good, and that to our detriment.

Now we know that there are many spirits abroad in the land, and as the Lord says, some of their doctrines are doctrines of devils; some are the commandments of men. Are we prepared by our knowledge and understanding to segregate these doctrines which are of men and which are of devils, from the truth? Are we living near enough unto the Lord to have that spirit of discernment, that we are entitled, as we would be through our humility and faith, to know the truth that would make us free?

In an earlier revelation, the Lord said: "And whoso having faith you shall confirm in my church, by the laying on of the hands, and I will bestow the gift of the Holy Ghost upon them." (*Ibid.*, 33:15.) We have the right to the guidance of the Holy Ghost, but we can't have that guidance if we wilfully refuse to consider the revelations that have been given to help us to understand and to guide us in the light and truth of the everlasting gospel. We can't hope to have that guidance when we refuse to consider these great revelations which mean so much to us both temporally and spiritually. Now if we find ourselves in this condition of unbelief or unwillingness to seek for the light and the knowledge which the Lord has placed within our reach, then we are liable or in danger of being deceived by evil spirits, the doctrines of devils, and the teachings of men. And when these false influences are presented before us, we will not have the distinguishing understanding by which we can segregate them and know that they are

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not of the Lord. And so we may become prey unto the ungodly, to the vicious, to the cunning, to the craftiness of men.

We all have a right to know the truth. It is a requirement the Lord makes of every member of the Church that he know for himself and have a testimony of the truth in his own heart and not be under the necessity of depending upon anyone else to know that Jesus Christ is the Son of God or that Joseph Smith is a prophet of God. If there is any person in the sound of my voice, a member of this Church, who does not know in his heart that the Father and the Son appeared to Joseph Smith, revealed themselves, and made known again the true doctrine concerning God, then that person has not lived up to his or her requirements, the commandments the Lord has placed upon us, for we should know that fact. We should know that John the Baptist came and restored the Aaronic Priesthood. We ought not to have to depend upon any other source, only the light of truth which is planted in our hearts by the Holy Spirit through our faithfulness. We should know that Peter, James, and John came and restored the Melchizedek Priesthood with all its powers, so that the gospel again could be preached, the knowledge of God declared, and righteousness again be found in the earth, for the salvation of all those who would repent of their sins and turn unto God.

I have in my pocket here an invitation sent to me personally; it may be many of you have received one that was sent to you personally, inviting me to attend one of the churches to make myself familiar with the doctrines. Now the man who sent this had a perfect right to send it. He has a right to send this to you and to give you that invitation, but do you have faith enough, knowledge enough of the gospel of Jesus Christ that you would not be deceived if you should accept the invitation, and go and listen to the doctrines of the church to which this man belongs? Do you know the truth?

I have a testimony, definitely, positively, that our Father in heaven restored the gospel of Jesus Christ, that Joseph Smith told the truth. I know that the Father and the Son appeared to him, just as well as I know I am here. I know that Jesus Christ is the Son of God, the Redeemer of the world, the Savior of men who will repent and receive his gospel. Are we all prepared so that we will not be subject to the cunning craftiness of men, to the false doctrines that are in the world, the teachings that are contrary to the plan of eternal salvation? If we are not, then we need to repent.

I am going to read to you a statement that I made sometime ago which I think is true, and which is a guide to me and I hope may be to you.

So far as the philosophy and wisdom of the world are concerned, they mean nothing unless they conform to the revealed word of God. Any doctrine, whether it comes in the name of religion, science, philosophy, or whatever it may be, if it is in conflict with the revealed word of the Lord, will fail. It may appear plausible. It may be put before you in language that appeals and which you may not be able to answer. It may appear to be established by evidence that you cannot controvert, but all you need to do is to abide your time. Time will level all things. You will find that every doctrine, every principle, no matter how universally believed, if it is not in accord with the divine word of the Lord to his servants, will perish. Nor is it necessary for us to try to stretch the word of the Lord in a vain attempt to make it conform to these theories and teachings. The word of the Lord shall not pass away unfulfilled, but these false doctrines and theories will all fail. Truth, and only truth, will remain when all else has perished. The Lord has said, "And truth is knowledge of things as they are, and as they were, and as they are to come." (*Ibid.*, 93:24.)

The Lord bless you, I pray, in the name of Jesus Christ. Amen.

## ELDER ELDRED G. SMITH

*Patriarch to the Church*

**B**ROTHERS AND SISTERS, I sense very keenly the responsibility in standing here before you, and needless to say, I seek your faith and prayers in my behalf.

It is truly a responsibility and an honor to stand before you, and one cannot help, in standing here, but be conscious of the developments of this age and the many blessings that are ours. Truly this is a choice time, a choice generation in which to live. We have many blessings, beyond our ability to count them.

We have our troubles and difficulties, yet there is none of us who would care to exchange our opportunities in this generation for those of another. There are opportunities, for example, in education, beyond anything we have ever had in the history of the earth. We have educational buildings, school buildings, university buildings, much better equipped than they have ever been before. We have instructors better prepared, with a greater knowledge and a better method in teaching, than we have ever had before. We have books which contain knowledge which has never been given to man before. We have greater opportunities to go to school, to get knowledge and education. There are more scholarships offered. The opportunities for the masses to receive a higher education are increasing. A larger percentage of people are receiving a higher education all the time.

God has poured out knowledge in abundance. This is very evident in the field of science, and especially in medicine, in communication, in transportation. These scientific developments are the minor blessings of this generation. Add to these blessings that of the gospel, with the priesthood and the blessings of eternal sealings.

We have a knowledge of the plan of life. We know where we are going. We then should know that this life

should be full of hardships and trials, and only thereby can we grow. Trials which come to us are not those which came to our ancestors. Our posterity will have still different trials, yet we would not care to trade our opportunities of living in this generation for that of living in any other generation we have known of.

Yet, when we look ahead of us in this world of confusion and chaos, my heart goes out in sympathy especially to the youth who have a war and military service staring them in the face. They say, "What is the use of all this education, training, preparation for the future?" We look ahead, and we see political and economic confusion, so complicated, I wonder whether mortals have the ability to solve the problems at hand.

Satan is always trying to thwart the work of the Lord, and the Lord repeatedly uses Satan's efforts to fulfil his own purposes. Satan tried to break up our missionary work, but the Lord is at the helm, directing the affairs of man, and especially his work on earth. What was the source of our missionary supply, was taken and put into one of the greatest mission fields of the day, the armed services. There is a most important missionary work among the servicemen that can be done by none other than the servicemen, themselves. If these servicemen will but live the gospel and teach it to their associates, teach it to those with whom they come in contact, they will do a very great missionary service, that no one else can do.

We have had innumerable experiences from World War II, where people have joined the Church because of watching some serviceman who lived the gospel. And if the servicemen who are members of the Church will be real Latter-day Saints and live the gospel, using what leisure time they may have in a productive, beneficial man-

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ner, and in teaching others by example as well as by precept, they will be doing a most important missionary service.

After reading the Book of Mormon, ask yourselves, how long would this Korean conflict last if ten percent of the United Nations armed forces were living righteous lives? Then go another step in your imagination, say, if ten percent were Latter-day Saint men living the gospel, and about fifty percent of all the servicemen were living righteous lives, the power of God would touch the hearts of men and bring peace into the world. And I do not know how we can have real peace any other way.

Circumstances are so complicated I wonder whether mortal man has the ability to solve them without the help of the Lord.

We as Latter-day Saints must keep the faith in the future, faith in man, faith in God, live the gospel so that everyone who sees our actions will have a desire to be as we are. They will then sense the happiness and the joy that come to us as the result of our knowledge of the gospel and that are displayed in our everyday life. Thus we will be teaching the gospel.

God will never permit trials to come upon us beyond our power to withstand them, as long as we will put our trust and faith in him.

I think the story of Job is a very good example of that, an example of what life is here on the earth. Briefly and without quoting exactly, the story of Job, to me, tells the story of Satan making the statement to the Lord: Yes, Job is a righteous man; you surrounded him with so much I cannot reach him, but if you would let me go just a little way, if you would take just a little from him, I would show you that Job would curse the Lord. And so the Lord said, All right, I will permit you to go just so far. And so much was taken from Job, and Satan tried again and came back again, and said: If you would let me go just a little farther, I will show

you that Job will curse the Lord. And each time, the Lord permitted Satan to go only so far. Satan could not go beyond that which the Lord permitted him. And time after time repeating it, until finally the Lord said, all right, Satan, you may have full control over Job except you cannot take his life. Job by this time had become so strengthened, the Lord had permitted only that to come upon him which Job had strength to resist. Job had thereby been strengthened from it until he had the ability to withstand all the trials of Satan. He had come to a state of perfection. And is that not the state which we all seek to attain? Then, without trials, how can we get there?

Have faith and show your faith in your works. Be of good cheer, Satan cannot stand cheerfulness which comes from righteous living. Accept the present as having the greatest opportunities of life and the future to become greater.

The modern scientific developments are a testimony to me that God is assisting the growth of his work on earth. Most of which has come since the restoration of the gospel. How would it be possible to carry on the administrative affairs of the Church, all over the world, and keep the Church in the unity of one faith and one doctrine, without the benefits of modern methods of scientific developments which we enjoy. How important is the press which makes possible standard instructions in doctrine, and through which we have the scriptures, and other methods of keeping our doctrine a unity all over the world.

How, too, could we do the abundance of sealing work for our dead, without microfilm and other like methods of obtaining records. How blessed are we that the Authorities can travel through the stakes and missions the world over and return so often to report and keep the unity of the doctrine together all over the Church.

How great are the blessings to the world because we have means of travel which permitted President McKay to make this wonderful trip to the mis-



sions of Europe, and in such a short time.

Thank the Lord for his blessings. May his choicest blessings be upon us, his people, with ever increasing faith and trust in him, I pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Eldred G. Smith, Patriarch to the Church, has just addressed us. We shall now hear from Bishop Thorpe B. Isaacson, of the Presiding Bishopric.

## BISHOP THORPE B. ISAACSON

### *First Counselor in the Presiding Bishopric*

**P**RESIDENT MCKAY, President Richards, President Clark, and my beloved brothers and sisters, I am very grateful and thankful for the opportunity of being in attendance at this great conference of the Church, where we can be spiritually built up and strengthened in our faith, for surely we have felt the Spirit of the Lord here in every session of the conference, and we have been built up in our faith, and strengthened in our testimony.

We are here to receive instructions and to listen to the words of the prophets, seers, and revelators and servants of God, our Father.

The Lord said in the Doctrine and Covenants, 88 and 63:

Draw near unto me and I will draw near unto you; seek me diligently and ye shall find me; ask, and ye shall receive; knock, and it shall be opened unto you.

It is my humble and sincere desire and prayer that my Father in heaven will draw near unto me while I speak to you today, and I shall be grateful for an interest in your faith and prayers. This is always a very difficult assignment for me, and I am grateful to the Lord for his sustaining influence on previous occasions. The Spirit of the Lord has been here in rich abundance. Before the conference started, the General Authorities met together, and with the beautiful prayer offered by Brother Lee, surely we felt the Lord's influence. We are meeting in his name. We are meeting to bear testimony as to the truthfulness of his work.

Before I say more, I should like to pay tribute, as suggested by Brother

Stayner Richards and Brother Cowley yesterday, to my wife. I am one of that type of men who have a hard time saying the things I ought to say as often as I ought to say them. It is her birthday today, and I want her to know that I am grateful for her. I am grateful that she took me by the hand, as Brother Cowley so beautifully portrayed to us. I am grateful that she has given me encouragement when she has known that I was discouraged and down. I am grateful for her faith. Everything that I do of any consequence, I must credit in a large measure to her and to my Father in heaven.

Sometime ago I had in this great Tabernacle a man and his wife and a boy from the East, a man with whom I have been associated in business but who had never been here before. As he came in here and stayed awhile, after the recital, he said, "There is something different here. What is it?" I gave him a Book of Mormon, and then we walked around, and he asked me again, and I said, "It is a little hard to explain, but I would like to tell you what I think it is. This is a house of worship, and if you could read the prayer that was offered at the dedication, you would know that this is a sacred building, and the thing that makes it different is that the Spirit of the Lord is here." It was not long until he spoke and said: "Well, it has to be something like that."

I want to say just a word to the youth of the Church, the young men and women, the young married couples. I would like to say a few words with reference to the value of your personal

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testimony, probably your most precious possession.

I realize there is great stress being placed on education, and rightly so. This Church has always sponsored and fostered education. Ever since the Pioneers came here, this Church has supported and sustained schools and universities, seminaries and institutes. The authorities have believed in education, but they have also stressed greatly spiritual, religious education in the hearts and souls of our young people.

Education has brought great credit to the Church and to this state. Just recently, there were four educators making a survey, an educational efficiency survey, on one of our great institutions in the state. They were all from the eastern part of the United States; none of them are native sons; and they have studied the trend of education in this state. They made great research, and the chairman of that committee came to me a while ago and said, "We have discovered two very unusual but very prominent factors about the education in the state of Utah." We are a small state and a poor state, and as we learned this morning from Dr. Woodward, speaking to the welfare workers, only three percent of the soil in this state is tillable, so we are not a rich state. The two factors that this great educator said astounded him were: (1) there is a greater percentage of the population in the state of Utah twenty-five years of age and over who have a high school education than in any other state in the union; and (2) there is a larger percentage of the people of Utah twenty-five years of age and over who have a college education than any state in the union. That is a great tribute to our pioneer fathers and to this Church and to this state.

But I would like to tell you, also, another word from Newton N. Riddell, when he made this comment, speaking of spiritual, religious education:

He who knows books knows much; he who knows nature knows more; but he who

knows God has reached the goal of human wisdom.

To the young people, your personal testimony will give you great happiness; a testimony as to the divinity of the Savior of the world, born as a babe in Bethlehem, a testimony as to the teachings of the Savior, the life of the Savior, his crucifixion on Calvary, the actual resurrection of the Savior from the tomb. What for? So that you and I could have eternal life.

Yes, a personal testimony as to the restoration of the gospel in this dispensation, the visit of the Father and the Son to Joseph Smith, the Prophet, as so beautifully given to us by President Joseph Fielding Smith. He was truly God's servant. Then he sealed that testimony with his life's blood as did that marvelous brother of his, Hyrum. Young people, you do have a testimony that this is true, and it will be a source of comfort to you in the hour of need.

Yes, the object of all gospel teachings is to promote faith and build a testimony. Without a personal conviction or without a personal testimony, our teaching may lack warmth and light. Testimony inspires testimony; conviction begets conviction.

A personal testimony after we have received it, I have learned, and I am grateful that I have learned it, needs to be constantly reinforced. We may have had some faith-promoting experience in our lives, and many of us have; we may have even witnessed a miracle, and some of us have. Some one has said our testimony may be a dynamic concept based upon evidence, proof, and revelation. It may have been acquired through study and prayer, but if our testimony ceases to grow, it may finally cease to be.

Therefore, it requires each of us daily to try to improve our lives, strive to discipline ourselves and properly to conduct our behavior.

Our testimony needs to be constantly cultivated and strengthened to remain forceful and alive. A testimony of the

gospel of Jesus Christ, a testimony as to the mission of the Prophet Joseph is a blessing earnestly to be desired, to be prayed for, and to be lived for. When once obtained, that testimony will shine as a beacon to others, and its flame will burn that other torches might be lighted; but if our testimony ceases to glow, it may be lost.

In the New Testament, we read of the experience of Saul of Tarsus. He was contending against the truth; he was persecuting the saints. He denied the divinity of Jesus, and then as he was en route to apprehend them and imprison them, he was suddenly confronted by the Master. He saw a blinding light, and he heard the Master say, "Saul, Saul why persecutest thou me?" And Saul said, "Who art thou, Lord?" And the Lord said, "I am Jesus whom thou persecutest." (See Acts 9:4-5.) Saul was stricken blind and led away, but later he was miraculously healed of that blindness. Surely, if any man had had a testimony to justify the feeling of having arrived, if any one experience would seem sufficient to entitle anyone to say, "This is enough, I need no more" Saul had that experience. He had been made to see, but if he had been content to relate his experience to his friends or if he had stopped growing, he would never have become the great Paul the Apostle. Saul of Tarsus was the acorn, and Paul the Apostle was the oak.

During the balance of his life he taught as a great missionary. In bonds he bore his testimony to kings, and on the ship, and in the dungeons. He was inspired by his testimony, and he bore that testimony the rest of his life.

The youth of the Church may sometimes wonder if they have a testimony. They may ask how it may be obtained. Some young people may be discouraged, and they may compare their knowledge and testimony with that of others, but let me plead with the young people never to become discouraged. Always remember that the full-bloom rose was once an unopened bud and that the ripened fruit was once just a blossom

and that all great things came from small beginnings.

Yes, it is our individual problem, and probably a continual one, for all of us to make sure as best we can that our lives are such that we can hear the promptings of the Holy Ghost which we have received, that great Comforter, the whisperings of the still, small voice.

The Lord once said,

But he that believeth these things which I have spoken, him will I visit with the manifestations of my Spirit and he shall know and bear record. For because of my Spirit he shall know that these things are true; for it persuadeth men to do good.

And whatsoever thing persuadeth men to do good is of me; for good cometh of none save it be of me. I am the same that leadeth men to all good; he that will not believe my words will not believe me—that I am; and he that will not believe me will not believe the Father who sent me. For behold, I am the Father, I am the light, and the life, and the truth of the world.

Come unto me, O ye Gentiles, and I will show unto you the greater things, the knowledge which is hid up because of unbelief.

Come unto me, O ye house of Israel, and it shall be made manifest unto you how great things the Father hath laid up for you, from the foundation of the world; and it hath not come unto you, because of unbelief. (Ether 4:11-14.)

Prayerful, humble seeking will give you the answer, young people. I would say to all of you whenever you are in doubt, you need never hesitate to know where you can go and get the answer. The Lord will hear you; he will remove those doubts from your mind.

Oh, a testimony does not all come at once, but if continually developed and cultivated, it is a power and a strength that will be felt forever.

As Latter-day Saints our own personal testimony is not alone sufficient. Once acquired and reinforced, it is our duty as individual members of the Church to bear that testimony constantly to the world, to preach the gospel, and to bring salvation to the souls of men.

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The Savior said:

And if it so be that you should labor all your days in crying repentance unto this people and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father! (D. & C. 18:15.)

Oh, the Master must have placed great value on every soul; precious are they in his sight.

An ancient philosopher once said:

Unless you bear with the faults of a friend, you thereby betray your own.

Young people, do not lose your testimony. You may discover sometimes that you are in doubt. I think we all have. You may sometimes wonder if your testimony is waning, but let that be a signal to you, let that be the time that you come to one of your brethren, one of your friends; that is the signal for you quickly to associate yourself with the Church and become very active in the Church, that is the time that you must confide in God your Eternal Father.

The person whose fate is most distressing is he who has lost his faith and his testimony. He may live near you or me—he may go about performing his daily work, yet he is very much alone. He is unhappy, and he lacks a sense of belonging. Life seems to have no purpose to him; he is the man who having had a testimony has now lost it, but faith and prayer can return him to us and bring about a renewal of that testimony. It has happened to many, and it will happen again.

I want to plead with my friends and my associates, my brothers, my acquaintances, and with all men, to put aside those things which may be keeping you inactive in the Church. I would say to all men, repent of that which you have done that is wrong, go to your Father in heaven, go to your brethren whom you love. There is no reason you cannot go to your brethren. We love you; your bishops love you; you can come to us about anything; and

we will treat you truly as our brothers. Do not live longer on the outside, no matter what is keeping you inactive in the Church, whether it be your profession, whether it be your habits, whether it be that somebody has hurt your feelings; no matter what it is, put it aside. Come back into the pales of the Church, and receive those blessings that the Lord has in store for you. Great will be your joy; great will be your happiness.

It ought not to be hard for us to repent. None of us feel good when we do wrong. All of us feel better when we can go to the Lord and ask his forgiveness and when we can go to our brethren and put our hands in theirs and tell them of our shortcomings. Surely no man will take advantage of that kind of confidence. That is the feeling that exists in this Church. That is the brotherhood that is intended between us as brethren in the priesthood and brothers and sisters in the Church.

God grant that we can each have a strong testimony to pull us over those rough spots in life. I am satisfied the happiest men I know of are these men, and I know why they are happy and you know why they are happy, because of the great testimony they have, because of their living close to the Lord, and partaking of his wonderful and sweet spirit.

May God grant that we may always have that brotherhood that President Stephen L. Richards often talks about. Just the other day I heard him say something like this: "All great men are engaged in some great cause," and what greater cause is there than the cause that we are engaged in, the cause of bringing salvation to the souls of men, and eternal life?

God grant that we may be strong, that we may stay close to the Lord, and when he says, "If you will draw near unto me, I will draw near unto you," (see D. & C. 88:63); may that be our happy lot, I humbly pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

The German-speaking Choir and the congregation will now sing, "O Say, What Is Truth?"

Elder Oscar A. Kirkham, of the First

Council of the Seventy, will speak to us following the singing.

Singing by the Choir and congregation, "O Say, What Is Truth?"

**ELDER OSCAR A. KIRKHAM***Of the First Council of the Seventy*

**I** HUMBLY pray that the Lord will bless me, as I address you. How serious and important is this responsibility! Yesterday I read from the Book of Isaiah; the first lines were a theme for the M. I. A. some time ago.

Seek ye the Lord while he may be found, Call ye upon him while he is near. . . .

Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. (Isa. 55:6; 58:8.)

I would like to address myself, with the blessings of my Heavenly Father, to my sons. I am very happy that one of them is in the audience today. The others are scattered in different parts of the world. This is the admonition I would give to them: *Be worthy, and advance in the priesthood of God.*

What a glorious thing it is to be sufficiently humble, to live sufficiently worthy that one may speak and perform and bless and grow in the name of the Lord! What a glorious blessing our Heavenly Father has made possible in his great plan of salvation for the men of his Church to receive the priesthood of God. This great blessing I pray may be part of the blessings that the gospel brings to my sons. I hope they are worthy to advance in that glorious opportunity from deacon to high priest. A truly great adventure? Yes—adventure with the Lord, full of blessings the like of which no man can give you, it will bring them to spiritual heights, and the enjoyment of full living.

How happy I was last summer on shipboard with 627 American youth going to Austria to a world jamboree of Scouts. When the Sabbath day came,

we were having a sacrament service. Two of our young men took care of this sacred ordinance of the Lord. A stranger was standing in the door watching the ceremony. He was listening carefully to what was going on, and after these boys, holding the priesthood of God had humbly performed their sacred duty, he walked across the dining room and said to me,

I want two hours. I want them as soon as possible. I have seen nothing like this. I have felt nothing like this on our journey. These young men, blessing the sacrament, calling upon the Lord that they may renew their covenants with the Lord to keep his commandments, that they may have his Spirit to always be with them. This is deeply impressive. Let me meet with you soon.

Yes, truly this is the greatest blessing from God, to speak and perform, to bless and grow in his holy name.

And I would like to express another wish to my sons and I say it with reverence, and with sincere desire: "*Be an active Christian citizen.*" On September 1, President Clark on his eighty-first birthday, was interviewed by the press. I was impressed by the message he gave to them. "This is a great day for each youth," said President Clark, "but he must conquer it for himself, by work, and by right living." This is a theme for a young Christian citizen.

Not long ago I read a story of Benjamin Franklin. On one occasion he went to visit a friend. He took with him his seventeen-year-old son. When he came to the home of his friend, he said to him, "I wish you would bless my boy." The aged man put his hands upon the head of this youth, and said

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Second Day

to him, "My son, God and liberty. God and liberty—remember these two words." So I say to my son, and your son, to every mother's son throughout the land, as you exercise the glorious right and privilege of Christian citizenship, let this be ever in your heart and mind, "God and liberty."

Next summer, July 17 to 23, fifty thousand boys will camp on the hills of southern California. My, what a glorious experience, a high privilege will be theirs, learning the art of living happily together, and to live as Christians, at least all have expressed their faith in God. I hope your son will be there. I would love to pitch my tent next to his. I would love to see him, as I have seen thousands of others, and before they retire at night, hear them give their prayers to God in thanksgiving and for guidance.

I have a friend whose son was killed in Japan. When his effects were sent home, the parents found a note in his uniform. The note read:

If I happen to die in this war, here is something I want you to do. I have a ten-thousand-dollar insurance policy, and I want you to take that money, and when the war is over, bring to America a Japanese boy and educate him, so that when he may go back to that enemy land, it will help him that he may build his life in the spirit of our democracy.

There is Christian citizenship in its high expression.

I would love to have my son fill a worthy and honorable mission, yes, humbly and worthily. I just returned from touring the Canadian Mission. When I asked the young missionary men what is their greatest spiritual need, nearly all of them would answer, "To be humble—that's my need. To seek the Lord, to know the strength which comes when he is near." What a glorious experience it is for a young man to have the privilege of going on a mission, as a servant of the Lord, and I appeal to this great audience, today, and those listening on the air, God grant to you that high privilege, for the

world is on its knees, waiting for you or your son or my son to come and bring the gospel's glorious message, that their lives may be made more beautiful before the Lord with spiritual blessings.

A final wish I make:

Son, go courting with a lovely Latter-day Saint girl, and go to a temple of the Lord and be married there, and build a good Latter-day Saint home.

What a lovely thing it was one year at M. I. A. time when nineteen couples came from California and were married in the temple here at Salt Lake City. How charming! What a delightful excursion that was! How eyes were filled with tears of rejoicing as they stood before the altar of the Lord and were married for eternity. What a beautiful experience when eleven young ladies of one of the Ogden stakes made a dress, a wedding gown, together, and in their turn, as opportunity came, each one of them was married in this lovely dress. There are no more beautiful experiences than these. What a grand expression of love and appreciation it was in Prescott, Arizona, for a Brother Johnson and his good wife to sacrifice and save and plod along through the years until their seven boys and girls had had the privilege of going on a mission. Then one happy wedding anniversary time, the boys and girls had saved quietly, and the bishop had spoken to them about their father and mother, and they also were privileged to go on a mission. What a glorious blessing, and I wish it for my sons and daughters—a happy Latter-day Saint home.

These things I wish for my children and your children, and for them I humbly pray, in the name of Jesus Christ. Amen.

**President David O. McKay:**

We shall now hear Elder George Q. Morris, Assistant to the Twelve, who will be followed by Elder Henry D. Moyle.

## ELDER GEORGE Q. MORRIS

*Assistant to the Council of the Twelve Apostles*

**M**Y DEAR brethren and sisters, I am thankful for the privilege of being with you in this great conference. As I approach this duty that has been assigned me, I humbly pray for the Lord to direct that which I should say, and I invite your sympathetic feelings and prayers in my behalf.

I think there is nothing any man can say of himself that will tend towards our salvation. The Lord has said that we can do nothing in this work without him. I have been grateful in my heart during these services that we have the truth. How wonderful it is to have the truth upon which to stand; and to have it as a guide, as a support, as an enlightenment. The Apostle Paul referred to the gospel as "the power of God unto salvation." Truth is of God, and only truth tends towards salvation. There is no power in error except to destroy, to spoil, to bring sorrow and regret and failure. We often speak and frequently dwell upon the need for salvation. May we assume that we accept the truth, that we need salvation. We are here in the earth, banished from the presence of God until we come back into his presence through faith and through his gospel and through obedience. We can only come there through principles of truth and righteousness. We can come back into his presence, where we belong, only by following the plan that he has outlined for us. No one else could outline it. That is his prerogative. It is his work and his glory to bring salvation to his children, and he is the one to plan for that salvation. It is planned according to eternal principles.

I urge our young people with all my heart to learn the doctrines of this Church, for in its doctrines, in its precepts, in its teachings is the power of God unto our salvation. I urge the young people in this Church to accept as a fact, that whatever success they may attain to in life, if they do not

secure salvation in the kingdom of God, then that success is failure. We are the children of God. We belong back in his presence when this life is over. If we do not reach there, we have failed. Only the principles of eternal life taught in the gospel will bring us to that salvation.

So many people say, "Well, we want to be honest. We want to be good citizens. We want to be true to our neighbors and our friends. We need no intermediary between us and God. We will do what is right and trust to the future." Well, they are leaning on a broken reed. God has prescribed the principles that will save us and exalt us in his presence, and they are embodied in the teachings of the Church. And we are taught these principles because they are necessary for our salvation. I would that all our young people would study the doctrines of this Church faithfully, be constant readers of its scriptures, and know what is truth. Then when they go forth in the world, in their affairs, in college, in their occupations, they would have standards by which to judge all things; and if any things are contacted in their lives that do not conform to the teachings of this Church, that are contrary to it and the teachings and principles of the gospel, then those things should be rejected or laid on the shelf. They should not be adopted.

Now the Lord teaches us that we are the children of God, that we have a Father in heaven. That is a fundamental truth of the gospel. And that we are to worship him and keep his commandments. I remember not long ago reading of a survey made among college students. They were asked to give their conception of what God was like, and one of them said he considered that God was like an oblong cloud. Well, now I don't know where he got that idea, that God was an oblong cloud. He didn't get it out of the teachings of the Lord Jesus Christ or the gospel of

Jesus Christ. What salvation can there be in believing that God is an oblong cloud. It is an error. It cannot save. It can only destroy. We frequently go, and our elders have gone to others to bring them the message of the gospel, and as we begin to teach them the reality of God as our Father, they immediately reject the idea of God being in the form of man or being in any form that we can conceive of and understand because they say, in their superior knowledge, that God is unknowable. If we could know God, they say, he wouldn't be God. Well, to such extremes have gone the speculations and rationalizings of men who have not known the truth. Can there be inspiration? Can there be help, such as the brethren have been speaking of in having blessings and guidance and comfort and support, from an unknown God? The teaching of the gospel is that a knowledge of God and of his Son, Jesus Christ is essential for our eternal life and salvation.

We are taught to believe in faith and repentance and baptism, for admission to his Church and kingdom. Can we believe in something else and be saved through it? It is impossible.

I went into a great New York church, one of the finest in New York, at the beginning of last year. There was a splendid audience of men and women. I respect them and give them full credit for sincerity in their worship. It happened to be the time when they received new members into their church. There stood up on the front row about five or six people who had come to join the church. One of the ministers came down to the front seat and said to them, "Do you believe in Jesus Christ?" They said, "Yes." He stepped up to them and shook hands with them, and said, "We welcome you into the church." Now does that mean salvation for them through that church? He didn't say, "I welcome you into the Church of Jesus Christ." He was consistent in that, because people are not brought into the Church of Jesus Christ in that way. The Apostle Peter told

them how to come into the Church—when they had repented of their sins to be baptized in the name of Jesus Christ for the remission of their sins that they might receive the gift of the Holy Ghost. That's a true principle. If we believe in that and obey that principle, then there comes salvation to us as we go forward obeying the truth. And so we may progress with respect to all truth.

The statement is frequently made that the gospel embodies all truth, and I can see one very good reason for saying that, because the Lord says that if we will keep his commandments, we will grow in knowledge and in truth until we have all truth. It is our prerogative as children of God, by obedience, to gain all truth. It is all embodied in the gospel of Jesus Christ.

I hope that when our young men go out to college that they will continue their study of the scriptures, that they will continue their activities in the Church insofar as it is possible where they are located; and if they are desiring with all their hearts to continue in their activities, they will probably find a way of doing it. I believe that young men may go through college and preserve their faith and grow in faith and in intelligence and understanding if they will be faithful and true to their religious obligations, but if they do not do that, they may lose their faith. If there is anyone who wants to go to college and hasn't the spiritual capacity to take on a college education without losing his faith, he had better stay on the farm and do his duty in the Church, and serve his fellow men and serve God, and grow in knowledge and intelligence and power there, because all the things he might get in colleges do not lead to intelligence. If a thing is true, it does. If it isn't true, it does not.

So, my brethren and sisters, thank the Lord for the truth. Thank the Lord for the gospel of Jesus Christ. Thank the Lord for the splendid leaders God has raised up to instruct us and counsel us and direct us. Let our youth preserve



teachable hearts and minds, enlightened by the spirit and power of the Holy Ghost. Then they can go through all the colleges in the world, and all the occupations and needed experiences in the world, and preserve their faith and be successful as men among men, and always be thorough Latter-day Saints, and then they are successful indeed.

May God give us power, and the youth of our Church power, to hold on to the faith, to love it with all their hearts, to incorporate it in their lives, to give it first place, so that God may bless and preserve them, and may we all do this and follow this principle, I humbly pray, in the name of Jesus Christ. Amen.

## ELDER HENRY D. MOYLE

### *Of the Council of the Twelve Apostles*

O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people! (Alma 29:1)

was the statement of the Prophet of old.

I am sure today in our lives many of us wish that we were something other than we are, thinking likely that their lot is preferable to our own. But Alma said further:

Yea, I would declare unto every soul, as with the voice of thunder, repentance and the plan of redemption, that they should repent and come unto our God that there might not be more sorrow upon all the face of the earth.

But behold, I am a man, and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me. (*Ibid.*, 29:2-3.)

I believe that we, as fellow workers in the priesthood, might well take to heart the admonition of Alma and be content with that which God hath allotted us. We might well be assured that we had something to do with our "allotment" in our pre-existent state. This would be an additional reason for us to accept our present condition and make the best of it. It is what we agreed to do.

We are told in the Doctrine and Covenants that

He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things.

Man was also in the beginning with

God. Intelligence, or the light of truth, was not created or made, neither indeed can be.

Then the Lord says:

All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence. (D. & C. 93:28-30.)

For that to be true, we had our own free agency in our pre-mortal existence, and whatever we are today is likely the result of that which we willed to be heretofore. We unquestionably knew before we elected to come to this earth the conditions under which we would here exist, and live, and work. So little wonder it is that Alma of old said that we sin in the thought, or in the desire, or in the wish that we were someone other than ourselves. He said further:

Now, seeing that I know these things, why should I desire more than to perform the work to which I have been called?

Why should I desire that I were an angel, that I could speak unto all the ends of the earth?

For behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word, yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true.

I know that which the Lord hath commanded me, and I glory in it. I do not glory of myself, but I glory in that which the Lord hath commanded me; yea, and this is my glory, that perhaps I may be an instrument in the hands of God to bring some soul to repentance; and this is my joy. (Alma 29:6-9.)

I have a conviction deep down in my heart that we are exactly what we should be, each one of us, except as we may have altered that pattern by deviating from the laws of God here in mortality. I have convinced myself that we all have those peculiar attributes, characteristics, and abilities which are essential for us to possess in order that we may fulfil the full purpose of our creation here upon this earth.

Once again, that allotment which has come to us from God is a sacred allotment. It is something of which we should be proud, each one of us in our own right, and not wish that we had somebody else's allotment. Our greatest success comes from being ourselves.

I think that we can console ourselves best by believing that whatever is our allotment in life, whatever is our call in the priesthood, the Lord has been wise and just, and I might add, merciful, in giving to us that which we need to accomplish the particular purpose of our call.

Furthermore, when we are in the full exercise of our faculties, and live in obedience to the laws and commandments of God, that which we do in fulfilment of our call as holders of the priesthood or officers in the Church is all that the people who are thus affected deserve. Otherwise, God could not be just, and we know he is.

If we apply that principle to our lives, practically, does it not mean that when the bishop or the stake president, or the President of the Church, calls upon us to fill an office or to render a service to our fellow men, we should accept that call with an assurance that we possess the essential qualifications given to us of our Heavenly Father in order to properly fulfil that mission?

I think this is peculiarly true of those of us who may be called upon missions to go into the world and preach the gospel of Jesus Christ, the highest calling that can come to man, that call which the Savior of mankind gave to his disciples last of all preceding his ascension to heaven, to go into the world and

preach the gospel to every nation, kindred, tongue, and people.

I wish we could take to heart the admonition of President Joseph Fielding Smith today and utilize those faculties which God gave us that have been religiously and sacredly allotted to us for our use in the fulfilment of life's mission, that we might be fully qualified through our own efforts, as well as through that endowment which we inherited and received from our Father in heaven to go into the world and preach his gospel to his children who wait in darkness to have truth and light brought to them by men who have been qualified by endowment, and by perseverance, and by their own work thus to accomplish this purpose.

We cannot be satisfied with the fact that we are Latter-day Saints and that we have received the priesthood, and that various calls have come to us. If we have the true perspective of life and of our mission, we would qualify ourselves from youth to meet any and every responsibility that might come to us. That is peculiarly necessary for a people to believe and to practice when they profess to the world that the men who preside over them in the Church and in the priesthood of God have been called of God by those who are in authority to preach the gospel and administer in the ordinances thereof.

If we truly believe the fifth Article of Faith, if we truly believe that we have such a mission upon this earth to fulfil, then indeed will we be diligent in preparing ourselves to meet the responsibilities of life. We shall feel qualified to go anywhere and to listen to any doctrine, whether it be of man or of the devil, and be sure before we go that we will come back firm in the knowledge of the eternal truths that God has revealed in these latter days through his prophets.

We need not fear the philosophies of the world. We will not need any enlightenment or any instruction or any assistance from anyone but the Comforter. For I bear witness to you today that if we accept of the Lord the allot-

ment which he has given to us as our birthright, as our inheritance, and we build upon it as we should, that we will enjoy all through our lives that Comforter which the Savior promised his disciples.

The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. (John 14:26.)

I hope and pray, my brethren and sisters, that we will be diligent in understanding and appreciating the eternal truths of the gospel of Jesus Christ, that we will live and not merely exist. There can come into our lives no greater thrill than to be conscious of the fact that we have taken those faculties that God has given us and utilized them as our Father in heaven intended that we should.

I was thrilled beyond measure the other day. I have a little grandson three years of age. I found him and myself in front of a show window. He said: "Granno, buy me something." I looked hastily over the articles, and I thought every article in the window was intended for a little girl, dolls, etc.

I said, "There is nothing there for a boy," but almost in an instant he looked up at me with his big eyes, and he said, "Why, Granno, there is a truck there. Men drive trucks."

I was thrilled to think in that mind three years of age that that power to utilize the intellect, to think and to reason existed there so early in life, and brought to that young man, at the moment at least, the desired results.

Now I hope and pray, my brethren and sisters, that we will all place ourselves in the position where we can utilize these faculties just as that child did, in every circumstance of life, and have come before us, through our obedience, and through the guidance and direction of the Holy Ghost the right answer to all our problems.

May God so bless us I humbly pray in the name of the Lord, Jesus Christ. Amen.

### President David O. McKay:

We have just listened to Elder Henry D. Moyle of the Quorum of the Twelve Apostles.

The German-speaking Choir will now sing "The Lord Is My Shepherd," conducted by Heinz Rimmach, the leader.

The closing prayer will be offered by Elder LeRoy R. Mallory, recently president of the Tahitian Mission, after which this conference will be adjourned until 7 o'clock this evening, when the general meeting of the Priesthood of the Church will be held in the Tabernacle.

Only those holding the Priesthood are invited to be present. Persons not holding the Priesthood will kindly refrain from attempting to enter the building. That session will not be broadcast.

Overflow meetings will be held in the Assembly Hall and Barratt Hall. At both places, we are informed, there will be television.

The session at 10 o'clock Sunday morning will be broadcast over Station KSL and by arrangement through KSL over the stations named in the first session of this conference. That session will also be televised over KSL Television Station Channel 5.

The Church of the Air Broadcast will be from 8:30 to 9 o'clock tomorrow morning. Elder LeGrand Richards of the Council of the Twelve will be the speaker. The Tabernacle Choir Broadcast will be from 9:00 to 9:30 tomorrow morning. Those desiring to attend those broadcasts must be in their seats by 8:20 a.m. The doors will not be opened between broadcasts.

It is requested that the audience, during the broadcasts, refrain from making any disturbing noise. Large crowds will undoubtedly be waiting outside the closed doors. We suggest and earnestly plead with those thus standing that they be courteous when the doors are opened, and considerate to others in the crowd.

Avoid pushing or crowding, please. Let us remember to be courteous and considerate to others who are also standing.

Saturday, October 4

Second Day

The regular session of the Conference will begin at 10 a.m. tomorrow.

The singing for this session has been by the German-speaking Choir under the direction of Brother Heinz Rimmasch, with Alexander Schreiner at the organ. We are truly thankful and appreciative of the service rendered by our brethren and sisters who come from Germany. While you have been singing, our minds have gone back to your friends and your relatives who are in Germany by the thousands. When you write to them, will you please tell them that we thought of them, and that in commendations given you, you were told that you represented them and the Church most creditably. Thank you.

At the conclusion of this meeting, the General Sessions of the Conference will be adjourned until 10 o'clock tomorrow morning.

The Choir will now sing "The Lord is My Shepherd."

Singing by the Choir, "The Lord is My Shepherd."

### President David O. McKay:

The last five sessions in this renowned Tabernacle since we met yesterday morning, and the house has been crowded to overflowing, so far as we can note from this rostrum, the Tabernacle is just as neat and clean in appearance as when we opened the first session. Thank you. Let us continue to keep it so throughout this evening and tomorrow.

Elder Mallory, recently the president of the Tahitian Mission will offer the benediction, and we will stand adjourned until tomorrow morning.

The closing prayer was offered by LeRoy B. Mallory.

## GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church was held in the Tabernacle at 7:00 p.m., Saturday evening, October 4, with President David O. McKay presiding and conducting the exercises.

The great Tabernacle was crowded to capacity with men holding the priesthood, also the Assembly Hall to the south of the Tabernacle, and Barratt Hall (60 North Main), in which latter buildings those present listened to the services and witnessed them by means of television. In addition, thousands of men assembled on the Tabernacle grounds and listened to the proceedings by means of amplifiers. A direct wire having been provided for the purpose, between 800 and 1000 brethren of the priesthood assembled in the Joseph Smith Memorial Building on the Brigham Young University campus (Provo, Utah), where they listened by means of radio to the General Priesthood meeting.

### President David O. McKay:

I see before me an audience of ten thousand men holding the priesthood, but I fancy I see something far more impressive and glorious, I see in the heart of each of these great leaders, a testimony such as Peter bore to his Master when the latter said, "Whom do ye say that I am?" Peter answered, "Thou art the Christ, the Son of the Living God." And the Master said, "Blessed art thou Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. . . . and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:15-18.)

I just feel as I look at you, my brethren, and look into your hearts, that our Savior knowing your testimony, would say, "Upon this rock, I will build my church and the gates of hell shall not prevail against it." God bless you and this service, that we may have an in-

spirational and memorable time together.

The singing during this session will be furnished by the Tabernacle Choir Men's Chorus, with J. Spencer Cornwall as Director, and Alexander Schreiner at the organ. We shall begin by the Tabernacle Choir Men's Chorus singing, "Jesus, Lover of My Soul," and Elder Reuel E. Christensen, President of the South Sanpete Stake, will offer the opening prayer.

The Tabernacle Choir Men's Chorus sang the hymn, "Jesus, Lover of My Soul."

The invocation was offered by President Reuel E. Christensen of the South Sanpete Stake.

The Tabernacle Choir Men's Chorus sang "Discovery."

### President David O. McKay:

President W. Noble Waite of the South Los Angeles Stake and other stake presidents in Los Angeles, Southern California, head a committee, members of which have accomplished an outstanding work pertaining to the erection of the Los Angeles Temple. We believe you will be interested in hearing his report.

## ELDER WILLIAM NOBLE WAITE

### *President of South Los Angeles Stake*

SOMEONE said yesterday, that this is a frightening experience. I want you to know that I can concur in that statement. Really, I am scared.

I pray humbly that our Heavenly Father will bless me with his Spirit, and that each one of you will offer up a prayer in my behalf, that I may make this report satisfactorily to all concerned.

Last October the Presidents of the Stakes in the Los Angeles Temple area received a commission by the First Presidency. We were called into session. President Richards instructed us that morning, and then at the close of the meeting, he gave out this information to the Presidents: That it is customary in the temple areas for people to make contributions to the temple and "we have decided that possibly a million dollars would be your fair share." Now, President Richards, you do not know how nearly you knocked out fourteen stake presidents with that statement.

We kept our chins up and it was only afterwards when we got out, and we confided in each other that really we were staggered. But we had received the commission, and so our instructions before we left were to make a plan, organize, and submit the plan, and get the approval of the First Presidency and

then we would be given the green light to go forward.

We made such a plan, when we got back to Los Angeles, and we submitted it. The First Presidency made some changes and eliminated some of the suggestions we had made, and the plan was finally adopted and as a result we started to raise the million dollars.

It was suggested that we indicate to the people, first of all, how much they should give, that is, how much it was necessary for them to give. We broke it down on a stake level and allocated the quota on a per capita basis to each of the stakes and missions in California.

We put out the literature, the little pamphlet that aided and assisted in the raising of the money, and then we decided we would launch the campaign on February 4th. President McKay agreed to come and start that meeting.

There were 1200 people, those were the leaders, the stake presidencies and the high council, the stake clerks, the bishops and their counsellors, and their clerks, in attendance from all of the stakes and the missions in the Temple area. We called upon each of the stake presidents, and when this plan was submitted to President McKay, he thought, maybe, knowing stake presidents, as he

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does, they would take too long to speak, all twelve of them or all fourteen of them, but they were given a minute and a half each and of course there was a little method in our moving in that direction, because we asked one or two that we knew were very enthusiastic, to speak first and they committed their people, and then, of course, we sandwiched in some of the others who were not too enthusiastic. By the time we got through they all committed themselves to reach the quota, and that was what we were after.

Everything went along very smoothly, but I want the Priesthood of this Church to know, that with all of the organization and all of the planning that the stake presidents did, the whole thing would have fallen flat if it had not been for the soul-inspiring discourse of President McKay. He electrified those 1200 people, and they went out of that meeting with a determination in their hearts that they were going to consummate that commission that was given by the First Presidency.

I talked with any number of them, and they said, "We just can not fail. We will raise the money."

In the plan was this method, that each stake president first would give his fair share. To sell a program you must sell yourself, and the stake president naturally would have to give and if he expected the people over whom he presided to give generously, it was necessary for him to do so.

And then his counsellors and then the stake clerks, and then we called in the members of the high council, and each in turn gave his generous fair share. We called in the bishops and their counsellors, and their ward clerks. We had the leadership, and then we said, "Go out into the wards, and sell this program and give the people the opportunity of receiving great blessings by contributing generously to the Temple." And they did.

We told President McKay in April we would be to Conference and report to him and that we hoped to be able to report that we had raised the million

dollars. I think he was quoted in the last Conference as saying that we had raised, that is we had pledged and promised to pay one million six hundred fifty thousand dollars at that time.

Since these pledges have been made, some people seem to be a bit apprehensive as to whether when a person gave a generous pledge he would live up to his pledge. It is our responsibility to follow it up and see that they do in every ward. In every ward in every one of these stakes there is an assistant ward clerk, who has a record of every giver, and a record of how much he has paid. When a person gets behind, he is tactfully reminded of the fact that he is a little behind, and that he is depriving himself of a lot of blessings when he fails to pay the things that help to move the work of the Lord along, and the money comes in.

This organization is set up in every ward. I should like to report now to you, that we are ahead of schedule in the Temple area. We have paid in excess of a quarter of a million dollars in cash, and we are better than \$40,000 ahead of the schedule.

I want to assure the First Presidency and the General Authorities of the Church and the Priesthood of the Church, that our people in the temple area will continue to respond as they have done, and we will pay every dollar of the \$1,650,000. and not just a million. Not only that, but we have issued ten thousand pieces of literature to pass out to the newcomers into the area and to the converts that have been made. We want everyone to have an opportunity including the individuals who did not give as much possibly as they would have liked to give at the time, together with the inactive ones who felt at the time that they could not give. So we feel definitely that we will raise the \$1,650,000. and if any of the brethren have had any fears or apprehension in regard to that, we should like at this time, to allay those fears, because we feel that we are going to raise that amount of money.

In regard to the temple itself, progress is being made, the excavations have been accomplished, the cement is being poured for the foundations. Incidentally, some of you may not know where the temple is located; it is located on the old Harold Lloyd estate, on a hill that overlooks all of Los Angeles, very close to Santa Monica. It is on Santa Monica Boulevard and Selby Avenue. We are in the process of completing a retaining wall completely around this property. It is high enough that it will overlook the whole city. A very beautiful site.

The old building that was there has been renovated, offices have been made out of the building, and they are very comfortably situated.

Soren Jacobsen is the superintendent of construction, and this is something else I should like to say, that possibly no section in the Church is blessed with a greater number of expert mechanics than we have in that area, and they are very anxious, our people are, to contribute of their time, and their talents, in addition to the money they have contributed. We hope they can be given that opportunity, we appreciate there are difficulties in connection with it, but I hope the situation will not get so serious that our people will be deprived of the opportunity and the blessings that will come to them by getting their hands in the mud and plaster and working as they would like to work in the construction of the temple.

I am sure that the way will open up so that our people can contribute of their time and their talents in the construction of the temple.

All of the employment, all of the labor is handled by the employment placement counselor. Dakon Broadhead, who is the employment placement counselor under President Hunter of the Pasadena Stake, is in charge of that work, and all of the employment placement counselors are assisting him. We can supply all of the labor that they will want and that they will need. President Broadhead is doing an excellent job.

We are enthusiastic, my brethren. We are very happy and very proud, and we are very thankful that the First Presidency and the other General Authorities of the Church are building a temple in our area. I am sure it is going to do a great deal of good in Southern California.

I vision a spiritual renaissance in that area. Our people will be spiritually uplifted. It will be a great blessing. We want you people to know that we are happy. We are enthusiastic. We are resolute in our determination to fulfill the commission which was given to us. Unflinchingly and unhesitatingly, we shall move forward doing everything in our power to see that everything goes in accordance with the plans of the First Presidency of this Church.

In closing, I should like to bear my testimony that I know that this is the work of the Lord, I know that we are being guided and directed by men of God, and all we need to do, brethren, is to follow the counsel and never become so wise that we think we know more than those who give the plans for the direction of this great work, and if we get into line and follow the counsel, there is no question as to the outcome.

God help us to be true to the faith, to magnify the Priesthood that we bear, and to assist in rolling the work forward! May God bless us in our determination to do this, I humbly pray in the name of Jesus Christ. Amen.

### President David O. McKay:

Thank you President Waite, your associates and all the good people who are so unitedly putting forth effort to the consummation of that great building, the largest temple built in this dispensation.

We shall now hear from Bishop Joseph L. Wirthlin, Presiding Bishop of the Church who holds the presidency of the Aaronic Priesthood.

## BISHOP JOSEPH L. WIRTHLIN

*Presiding Bishop of the Church*

WITH ten thousand eyes upon you, with ten thousand receptive minds, and ten thousand open hearts before you, an individual in this position must approach his assignment in the spirit of prayer and with a spirit of humility to the end that the Lord's Holy Spirit will give him inspiration for the moment or two that he stands before you. That is my earnest prayer.

One of the most thrilling and inspiring events in connection with the restoration of the Gospel of the Lord Jesus Christ, took place when two young men who were translating a holy record, came across a passage that had to do with the ordinance of baptism.

It was not clear to them, and as they were wont to do, they went into the woods on the banks of a great river in the state of Pennsylvania, and supplicated the Lord mightily that they might have an understanding relative to the ordinance of baptism, and in answer to that prayer, a heavenly being appeared unto them, announced himself as John the Baptist, indicating to them that he had been sent by Peter, James and John, the First Presidency of the Church in the days of the Apostles, the Presidency of the Holy Priesthood.

Peter, James and John had sent John the Baptist to restore the Aaronic Priesthood, and laying his hands upon Joseph Smith's and Oliver Cowdery's heads, he said these words: "Upon you my fellow servants in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." (D. & C. 13)

Brethren, when we think of the marvelous restoration of the Aaronic Priesthood, that divine power that John the Baptist held at the time Christ was upon

the earth, it is no small matter to hold the Aaronic Priesthood.

Joseph Smith said, "The Priesthood is an everlasting principle that existed with God from eternity, and will to eternity, without beginning of days or end of years." The keys have to be brought from Heaven whenever the Gospel is sent, the Aaronic Priesthood had been taken from the earth because of the great Apostasy that took place shortly after the Apostles, and in order for it to be restored to mankind, it had to be brought from the heavens. Hence John, the servant of God who had held those keys 2000 years previously returned with it.

Joseph Smith said again: "It is that which places a man in the condition to receive the ministration of angels and to enjoy the presence of God the Father and his Son, Jesus Christ."

In this Church, the Church of the Lord Jesus Christ, there are 113,000 holders of the Aaronic Priesthood. There are thousands of men who hold the Melchizedek Priesthood, and with this precious gift, the Lord expects us to be diligent and earnest in his service. He declared in the 107th Section, 99th verse, of the Doctrine and Covenants: "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence."

We find in the 113,000 members of the Aaronic Priesthood there are 60,000 over the age of 21 years, and 53,000 under the age of 21. In 1951, 3,300 of these brethren over the age of 21 were advanced to the Melchizedek Priesthood, but there were 2516 men who joined the older group of the Aaronic Priesthood, 2516 more than were advanced to the Melchizedek Priesthood.

Some of the factors contributing to the size of the older group of the Aaronic Priesthood of the Church are these: We have noted over the war years that many have enlisted in the



Armed Services of the nation at the ages of 16, 17, and 18 and have remained in the Armed Services so long that by the time they have returned home they have attained the age of 21, which has left them without a quorum affiliation.

Another contributing factor is that we do not make enough contacts with these brethren. There seems to have grown into the Church a feeling of segregation. These brethren have felt that they are somewhat apart from the rest of the Aaronic Priesthood. There is a lack of a feeling of belonging to some quorum, and no doubt they have the right to that feeling because these 60,000 men have no quorum affiliations.

With the restoration of the Aaronic Priesthood, the Lord revealed to the Prophet its organization. There were to be quorums of deacons with twelve members; quorums of teachers with 24 members; quorums of priests with 48 members; presided over by a presidency, a quorum president, his two counselors and a secretary, and the head of the whole ward Aaronic Priesthood presidency would be the bishop as the president, and his two counselors.

If all of these 60,000 men were organized into quorums, as the Lord indicated they should be there would be 2793 more Aaronic Priesthood quorums in the Church. If officers were selected for the teachers' and the deacons' quorums, three members in the presidency and one secretary, there would be brought into activity to officer these new Aaronic Priesthood quorums, 7064 officers. Just imagine the potential strength in 2793 new quorums, the available service, and the activity that individual members would derive from priesthood assignments, fulfilling the mandate of the Lord, found in Section 107; verse 99 of the Doctrine and Covenants: "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed in all diligence."

So after careful consideration, the Presiding Bishopric presented the following plan to the First Presidency and the Council of the Twelve which they

have approved. The plan is as follows:

We have felt for a long time that the title, "Adult Aaronic Priesthood," should be changed for many reasons. Hence, the names, senior deacon, senior teacher, and senior priest were suggested to the First Presidency and the Council of the Twelve, which they approved. The older group of the Aaronic Priesthood will now be known as the Senior Aaronic Priesthood. Its members will be known as senior deacons, senior teachers and senior priests.

In addition to this vast number of older men holding the Aaronic Priesthood, we have another group of men over the age of 21 who hold no priesthood. There are 20,000 of them. The bishops of the wards are responsible for this group because they are members of the various wards in which they reside.

We are inviting the bishops of the wards in the Church to make a very careful survey of all members of the Aaronic Priesthood over the age of 21, to the end that they might be organized in quorums of deacons, teachers, and priests as the Lord revealed to us through the Prophet Joseph Smith. From their numbers the bishopric should select men to preside over these quorums as presidencies with the exception of the priests' quorum over which the bishop presides.

In addition to organizing these quorums and calling 7000 men to officer them there will be a great need for the help of elders, seventies, and high priests, and in the wards of the Church there are many elders, there are many seventies, there are many high priests, who are available for this glorious service to assist this vast army of the Aaronic Priesthood to effect quorum organizations to the end that they might render the service the Lord expects of them.

The present plan provides one Melchizedek Priesthood adviser to every five men. This plan will continue, these advisers in the Aaronic Priesthood quorums will be of great assistance to the presidencies, each senior member of the Aaronic Priesthood to be visited,

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persuaded and counseled to join his quorum.

This work demands of all Aaronic Priesthood workers the spirit of tolerance, the spirit of patience and the spirit to persevere and never give up. These men cannot be criticized into activity, neither can they be preached into the Church, but by the spirit of love, tolerance and patience, brethren, they will follow us if we will but mark the way for them.

We will set up as of the first of the year, a study course for the senior members of the Aaronic Priesthood, and as a text we have chosen the book, "A Marvelous Work And A Wonder," written by Elder LeGrand Richards of the Council of the Twelve, one of the great missionaries of the Church, a man, who because of his understanding of the Gospel and his missionary experiences, has had the ability to put into book form the teachings that are necessary to convert people to the Gospel.

We feel that many of these men will need conversion and hence this splendid text will be used during the year 1953. In addition thereto, there should be an activity program. It is true that they have rendered a great service in the Welfare Program. They enjoy working in the Welfare Program, and when they are organized into quorums they should have assigned to them definite projects.

We have the blind in our midst. A survey is now being made of the Church to determine how many of our members are blind. We know in the state of Utah there are over 1200 of them, and we wonder how often they get to sacrament meeting. How many times do they have the privilege of attending Sunday School or their Priesthood meeting?

This would be a fine project for the senior members of the Aaronic Priesthood to take care of, and see that these older brethren and sisters and the blind have the privilege of attending all of their meetings.

We think it would be a fine thing if senior Aaronic Priesthood quorums

might organize a personal welfare committee for the purpose of helping any of their fellow quorum members who might be in distress, where there might be sickness and unemployment.

In connection with the Aaronic priesthood work, it seems over the years that one barrier to the activity of our brethren has been the matter of age. The Lord is no respecter of persons with reference to age.

When the Aaronic Priesthood was organized in the days of Aaron and Moses and at the time that Moses was taken away, and the Melchizedek Priesthood was taken away with him, the Aaronic Priesthood was the only Priesthood that the Children of Israel had in their midst. Aaron stood at its head. Twenty-two thousand members of the tribe of Levi were given to him to render the service needed in that priesthood, and in that group of 22,000 men, there were older men and there could have been younger men.

Now in contrast to that I want to call to your attention the ordination of John the Baptist. You will recall that through the centuries, from the time of Aaron to the advent of John the Baptist, the Aaronic Priesthood had deteriorated. It had become an instrument in the hands of wicked men, its powers were taken back into the heavens, and in order to prepare the world for the second coming of the Christ, the Lord sent his servant, John the Baptist, to preach the Gospel of repentance, and of baptism by immersion for the remission of sins, and to call all men to repentance, for, said he: "There is one that will follow me that is greater than I."

John the Baptist was called into the service of the Aaronic Priesthood at a tender age. The Lord revealed this interesting event to the Prophet Joseph in Section 84, verse 28 of the Doctrine and Covenants, when he indicated that an angel from Heaven came down and ordained John at the age of eight days, and so brethren, as far as age is concerned, it is of no consequence.

In the days of Aaron, the Lord selected older men, and in the case of

John the Baptist, he selected a child. So as far as the Aaronic Priesthood is concerned, and its responsibilities and the service it must render, age is no barrier.

During the presidency of Peter, James and John, those selected to render service in the Aaronic Priesthood were older men. Paul's message to Timothy declared, "Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

"Holding the mystery of the faith in a pure conscience.

"And let these also first be proved; then let them use the office of a deacon, being found blameless.

"Even so must their wives be grave, not slanderers, sober, faithful in all things.

"Let the deacons be the husbands of one wife, ruling their children and their own houses well." (I Timothy 3:8-12)

This quotation is an evidence that in the days of the Apostles, men were called to serve in the office of a deacon, in the office of a teacher and in the office of a priest.

As I consider the duties of the Aaronic Priesthood and the duties that Senior members of the Aaronic Priesthood should accept and fulfill with all the dignity and the honor at their command, there are some services in the Aaronic Priesthood wherein experienced and older men are needed.

I refer particularly to the 84th Section, verses 107 to 111 of the Doctrine and Covenants, where the Lord had revealed to the Prophet Joseph that the time had come when the elders and the members of the Melchizedek Priesthood should go out into the world and preach the Restored Gospel of the Lord Jesus Christ.

The Lord declared: "Therefore, take with you those who are ordained unto the lesser priesthood, and send them before you to make appointments and to prepare the way and to fill appointments that you, yourselves, are not able to fill.

"Behold, this is the way that mine apostles, in ancient days built up my

Church unto me." (D. & C. Section 84:107-108)

Here is a mandate coming from the Lord to the holders of the Melchizedek Priesthood to use members of the lesser priesthood to go before them and to prepare the way, make appointments, and should there be occasions where these brethren of the Melchizedek Priesthood could not keep their appointments, then these brethren of the lesser priesthood are to have that responsibility.

Again the Lord speaks: "Therefore, let every man stand in his own office and labor in his own calling; and let not the head say unto the feet it hath no need of the feet; for without the feet how shall the body be able to stand?

"Also the body hath need of every member, that all may be edified together, that the system may be kept perfect." (D. & C. Section 84:109-110)

So, by the use of the lesser priesthood in connection with the promulgation of the Gospel as the Melchizedek Priesthood carried it forward in the early days of the first Apostles, the Lord requires the use of the lesser priesthood to the end, as he said, that the system may be kept perfect.

I am sure we want to keep the system of the Priesthood perfect today, that the Melchizedek Priesthood cannot say to the lesser priesthood, "I have no need of thee," neither can the Lesser say to the Melchizedek Priesthood, "I have no need of thee," but that they labor together, and be edified together, as the Lord indicates in this revelation.

Again, the Lord goes on to say: "And behold, the high priests should travel, and also the elders, and also the lesser priests; but the deacons and teachers should be appointed to watch over the Church, to be standing ministers unto the Church." (D. & C. 84:111)

And should the time ever come again, and it might come, when the Melchizedek Priesthood will be called out to preach the Gospel to all the world, and that those who shall be left behind to stand as ministers unto the Church, may well be deacons and teachers as the Lord reveals—should that time

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come, I am sure it will require members of the Aaronic Priesthood, men of experience, and men of judgment.

And, there is definitely a place in the Aaronic Priesthood for older men, and there is no such thing as an age barrier. I think as these Aaronic Priesthood quorums are organized and begin to function, and these men qualify to render service, it would be a grand and glorious thing to call upon a senior quorum of deacons to pass the sacrament.

I know of no more inspiring experience than to participate in the administration of the Lord's last supper, and the matter of collecting the Fast Offerings. I am sure they could be most helpful in connection with the younger deacons, particularly in the widely spread areas of the Church, where they might take their automobiles and with a younger companion, visit the homes of the Saints, and gather up the Fast Offerings, that the necessities of life might be in the Bishop's Storehouse, and those who are in distress taken care of, the orphans, the widows, and the unemployed, which Paul called "pure and undefiled religion."

The duties of the ordained teacher are inspiring and uplifting for all who participate in this glorious project of teaching. Senior members of the Aaronic Priesthood should be called upon for this service as soon as they qualify, to go out at first with a member of the Melchizedek Priesthood, to teach the people the Gospel of the Lord Jesus Christ, to watch over the Church always, to be with and strengthen them, and to see that there is no iniquity in the Church, etc.

I am quite sure that any man who has the spirit of his calling in the Aaronic Priesthood as a teacher would feel it a glorious and a grand opportunity to follow in the footsteps of the great teacher, even Jesus Christ.

The office of a priest offers many glorious and inspiring experiences, particularly when a priest has the assignment to perform the ordinance of baptism. Taking the candidate into the water and raising his arm to the square,

he repeats the revealed baptismal prayer which is as follows: "Having been commissioned of Jesus Christ, I baptize you in the name of the Father and of the Son and of the Holy Ghost. Amen."

This is a short prayer, but in it there is a great revelation to the world, and that revelation, the restored commission to baptize people in the name of the Father, in the name of Jesus Christ and in the name of the Holy Ghost, was returned to the earth when John the Baptist bestowed these keys upon Joseph Smith and Oliver Cowdery. This sacred opportunity every senior priest should gladly accept with a testimony in his heart that he has a divine commission and authority.

My, what a glorious experience comes when a priest kneels beside the sacrament table and has the privilege of blessing the broken bread and the cup in commemoration of the sacrifice of the Son of God.

I am sure that all of these services, and all of these experiences will go to building into the hearts of the senior members of the Aaronic Priesthood in this Church, a testimony that they indeed hold authority from on high.

Now in connection with our brethren who hold no priesthood, and who are over the age of 21, they will be invited to attend the deacons' quorums, where they, too, might receive instruction with reference to the Gospel, and the duties of the priesthood.

The question may be asked, "When can these men render service?" May we say they can render service as quickly as they qualify. Among these men there are thousands and thousands of men with noble hearts—good men, good citizens, fine individuals. All they need is leadership, kindness, patience, and I assure you that many of them will readily accept the opportunity of becoming affiliated with one of the priesthood quorums of the Church of Jesus Christ.

May I emphasize again that the bishoprics of the wards stand as the presidency of the Aaronic Priesthood. They do not preside over the Melchizedek Priesthood. That presidency

rests in the presidencies of the stakes and the First Presidency of the Church. The bishops of the wards only preside over Melchizedek Priesthood members as members of the wards, but as members of the ward they can be called upon by the presiding authority, the bishop, to render such service as he may deem necessary.

Now, brethren, if we render service in this, the Priesthood of God, he has made us definite promises, and God always keeps his promises to those who are faithful and obedient. He has promised us in the 84th Section of the Doctrine and Covenants, verses 33 and 34, this:

"For whoso is faithful unto the obtaining of these two priesthoods of which I have spoken and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.

"They become the sons of Moses and of Aaron and the seed of Abraham, and the Church and kingdom, and the elect of God."

Can you anticipate any blessing more desirable than to become the very elect of God? To become the very elect of God anticipates that when we return to him and live with him through the eternities yet to come, it will be in the Celestial kingdom, and that is the objective for which all of us are striving here in mortality.

But all of these blessings are contingent upon this mandate given to us in the 107th Section and the 99th verse of the Doctrine & Covenants: "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence."

I humbly pray that the Lord will bless all of us, that we will learn our duty, that we will act in the offices to which we are appointed with all diligence, to the end that we may become the very elect of God, and live with him in the Celestial kingdom, which I humbly pray will be the blessing of all of us, in the name of Jesus Christ. Amen.

### President David O. McKay:

This afternoon, in announcing the Priesthood Meeting, it was stated that the attendance would be confined to the Tabernacle, the Assembly Hall, and the Barratt Hall, and only those holding the Priesthood should attempt to enter, implying that these services, of course, would not be broadcast, as they are not.

However, since the beginning of this meeting, we have received the following: "There are thousands of people on the grounds who are anxious to hear the Priesthood message. Would it be possible to have the loud speakers on. Many of the men here are from distant cities and are disappointed at being unable to hear." Signed by a counselor in a bishopric.

Upon receiving that, the Brethren of the Presidency permitted the loud speakers to be used, so all the proceedings now are being broadcast over our loud speakers on the grounds. If we just had a tent over the Tabernacle Grounds we would have our Priesthood audience.

In addition to that we have just received a telephone message from the Field House in Provo. Brother Terry reports that some 800 to 1000 are listening in over a private line and are getting a clear reception.

Will the ushers kindly make as accurate a count as you can of the attendance in all three buildings, on the grounds, and we shall add this thousand in Provo.

The congregation and all listening in will now join in singing, "I'll Go Where You Want Me to Go, Dear Lord."

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The Tabernacle Choir Men's Chorus and the congregation sang the Hymn, "I'll Go Where You Want Me To Go, Dear Lord."

**PRESIDENT J. REUBEN CLARK, JR.***Second Counselor in the First Presidency*

**M**Y BRETHREN, from his vision, his enthusiasm, and vigor, we seem to have a real Presiding Bishop. I hope that all you bishops will get in training, because if you keep up with him, you are going to have to run. I congratulate him on the very thorough consideration which he has given to the problems which are within his jurisdiction.

My brethren, again, it is a great, I can hardly say pleasure, because this is not a pleasure for me, but it certainly is a great privilege, and a great honor to stand before this great body of the Priesthood, and a great responsibility to try to say something that would be helpful to you, encouraging to you, and perhaps instructive. I do not intend to speak long. President McKay and President Richards are still to talk, the house is warm, and I am sure from the way you are packed in, that you are not too comfortable. We up here have plenty of room. Somebody said, "there is always room at the top."

I have thought I might say just a word, and I can crystallize what I have to say in a very few words, about our living up to our opportunities and our privileges and our rights. We hear so often that these are troublous times and dread times, that we become weary of the constant reminder of something of which we are practically all too fully aware.

I recently had an experience, I am still having it, in my own family, of a dread disease, polio. As I have watched this little granddaughter of mine, who is getting well very rapidly and is promised a full recovery, I have become conscious of how relatively helpless we stand in the presence of some of these modern diseases. It seems as if the medical profession no sooner gets hold of some disease (some that we have known for generations, for centuries, have not yet been conquered), but so soon as the medical profession gets hold

of them something else, unknown, pops up to take its place.

This morning in the Welfare meeting, Dr. Woodward was explaining how they were building resistance seeds, and he referred to the smut which affects our grains. He said that nature was just as busy inventing new varieties of smut that we did not know anything about and could not handle, as we were busy in trying to find some way of fighting those we knew about. And it does seem to me sometimes as if that is the way in which nature acts with reference to the bodily ailments of the human family.

Now coming to the point: Brethren, I know, as I know that I am talking to you, that the spirit of the Lord can help, and does help, where medical science is helpless. You have all had, I am sure, that experience. I do not need to tell it to you, but if you have not had it, then if you do have it, you will feel yourselves blessed beyond all measure if you are in a position to go to the Lord and ask for his help.

When physicians tell you that little can be done, that they know nothing about the disease, I tell you, you fall back awfully fast on the Lord, and if we go to the Lord, in humility, having lived reasonably righteously, the Lord will hear us. And I am sure the Lord overlooks many, many imperfections, overlooks some transgressions, doubtless. He gives us the benefit of all of the doubts, and then, it being his will and in his wisdom, he gives us the blessings we ask for, for ourselves or for our loved ones.

I am told that the three-year-old son of Brother Darley, our assistant organist, has just been stricken today with polio. I know what is in that poor man's heart and the heart of the mother. May the Lord bless and heal his little one.

Now, brethren, are you living, and this is the point I want to get out, are you living so that you can go to the

Lord with reasonable confidence that he will hear you? Can you go and ask him to heal your little ones? or yourselves? or your wife? If you can, when the time comes you will be happy and you will go to the Lord in faith, and the prayer of faith availeth much.

As I said this morning, it has always seemed to me that in our prayer, and in our faith, we should always say to the Lord, "not our will, but thine be done."

Now, brethren, do not put off putting yourself in order, if you are not in order, yielding obedience to the commandments of the Lord, so that, when the time comes, if it comes, and I pray that it will not come to any of you, but when the time comes, you will be able to go to the Lord with a pure heart, and invoke his blessings upon you.

I have often, I think always, since I have been talking to you here, I have spoken of unity. The Presiding Bishop tonight has pointed out in a striking way, how we can unitedly help to save these tens of thousands of our brethren, bring them back into the fold, get them active, get them so that they have a right to enjoy the blessings of the Priesthood, the rights to which we are entitled. Join hands with the bishop, help him to work out his problems,

help to bring these brethren to a knowledge of the truth.

Somewhere in them, if they have ever been baptized and if they have not, if they come from Latter-day Saint families, there is a spark which may be but faintly glowing, but spark it is, and with a breath of helpfulness, solicitation, you can fan that spark into a flame that will build in that man or that woman with faith in God, and ultimately develop in him, a testimony of the Restored Gospel.

Brethren, I wish I could make you feel the urgency of this. I do not know when the Lord is coming. I have no idea about it. But I do know this, that the signs we have today are the signs which he said would precede his coming. Similar signs have been in other days and he did not come. But these signs we do now have, and if the Lord's prophecies, the prophecies of his servants shall come true, and they will, we shall have more than one plague against which to preserve ourselves, against which we shall want to call all the faith that we can possess, to buttress our call to our Heavenly Father for his sustaining power, his comfort, his consolation, and for the healing influences of his Spirit.

God pour this Spirit into the hearts of all of us, I humbly pray, in the name of Jesus. Amen.

## PRESIDENT STEPHEN L RICHARDS

### *First Counselor in the First Presidency*

**I** SHALL be very grateful, my brethren, if I may be blessed in a brief effort to render some help and encouragement in a division of the work which has become very dear to my heart. I speak of the missionary work of the Church.

I bring you a few items of report that may be of some interest since we inaugurated six months ago some few changes in the administration of our work and in plans for it. We have had some little diminution in the stakes in the number of missionaries serving in a stake missionary capacity, but for-

tunately we have had more converts, and more converts per missionary, than we had even with larger numbers of missionaries, which would seem to be reasonably interpreted as being an indication that the following of careful plans has been productive.

In the foreign mission fields in the last six months, we have had a decline in numbers of missionaries of approximately one thousand, but up to date there has been no sizable decline in the number of baptisms, and in fact some missions with declining numbers have produced more converts, and many

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more converts per missionary, than in preceding periods, all of which, I believe, can be said to be something of a vindication of good methods, close observance of the standards pointed out for the work, and diligence on the part of our missionaries. I believe that many of our missionaries, now nearing the ends of their mission terms, are really putting in the best efforts of which they are capable, in order to complete their missions with great good to the people to whom they are sent, and with honor and credit to themselves. Unfortunately, in the next six months, it looks as if our decline in the number of missionaries would be very great, because about two years ago, we had large numbers of young men going into the mission field, who in normal course will have reached the end of their missionary terms. Our mission presidents are very much concerned about how to carry forward. Some of them are fearful that some of the outlying branches of the missions, which have recently been organized, may not have the strength to carry forward without missionary help; and we recognize the fact that it will be difficult to meet all the exigencies which may arise with large numbers of our missionaries going home.

I am pleased to report to you, however, that in recent months we have had some of our returning ex-servicemen respond to missionary calls. It has been encouraging to us to have young men report that they desired to waste no time whatever, and that as soon as they came home and were eligible for a call, they would like to begin their missions. We have admired their devotion to the work, which has prompted them to take this course. And I am permitted to say to you all tonight that in the event these ex-servicemen may make themselves available for missions, that we have decided that if necessary we will not retain them beyond the time when they can avail themselves of their GI schooling privileges. In some cases that will shorten missionary terms a little, but we need the service

of these young men so much that we are willing to make that concession.

I would like to say to these young men, and to those of you who may reach them, that if they will make it convenient to enter into missionary service after coming out of the Army or Navy, or wherever they have served, they will add an experience to their lives of value beyond estimation. They will bring into their lives a service, a feeling for service, and a devotion to the Church, and a love for their fellows that they haven't been able to get in the Army, and that they won't get any other place to the same extent. So we will heartily welcome them, if they will prepare themselves on returning home, to undertake missions. And let us all hope that they who come home from this service to country have come home clean and wholesome, without the loss of their testimonies, prepared to go forward and do the missionary work.

We have had at least two instances recently reported which give us much encouragement about these servicemen; you have heard something heretofore about them. We just had a letter from the President of the Japanese Mission, in which he said to us, in substance, "I think it won't be necessary for you to send us any more money to help pay the expenses of local missionaries. Our servicemen have committed themselves to monthly contributions which we think will be adequate to take care of about as many local missionaries as we can get."

And we recently had similar notice from Great Britain that the servicemen there had formed a club and made their commitments to support some local missionaries in the British Mission field. That is surely encouraging. However, with the diminution in the numbers of our foreign missionaries to some of the foreign-speaking countries, it may be very necessary to give some support to local missionaries who may be called to take their place. In South America, over in Germany, and perhaps in other sections, in Mexico, many of the peo-



ple who are willing to undertake missionary service have not the means to do so, and while they are willing to contribute time, and perhaps some little aid may come from their homes, they can't bear the whole expense.

I am very glad to say to you that since we last reported a condition of this kind there has been a very generous response on the part of good men and women in the Church, and we have been supplied, wholly gratuitously and spontaneously by numbers of men and women, with funds which enable us to give support to some of these missionaries in the foreign mission fields. I can't refrain from mentioning one dear old sister, who said in substance, "I am a product of the missionary system. I shall never cease to be grateful for the blessing that the missionaries brought to me. I herewith enclose a check for \$3,000.00 to help support other missionaries." Such was her devotion and her appreciation of the great blessing that the missionary system had brought to her, and, I presume, her family.

Now, my brethren, we encourage you, and particularly the Bishops, to search out all who may be available for missionary service. I lay rather special emphasis upon the returning servicemen because they are in good position to help us very much. We hope you will be careful in sending older people to send those of good health, that they may not break down in the mission fields, and be an embarrassment to themselves and something of an encumbrance to their associates in the mission field.

I believe that none of us could have listened to the President's opening address at this Conference without having his concept enlarged, and his vision extended, as to the scope and universality of the great work of this Church. That was a great contribution to give us all the understanding that this is not just a local cause, confined here to the valleys of the mountains and California, and a part of the United States, and the adjoining sections of Canada and Mexico, but that here is God's work set up for all humanity wherever men

may live. And when we received the report of the reception accorded to the President of the Church in the various countries of Europe I am sure it made us all feel that the realization of this world dream of ours for the establishment of Zion is more possible of attainment. And I believe it is possible of attainment.

Following the admonition just given to us by President Clark, if the signs of the time point to the beginning of the end, does not the obligation rest more poignantly upon us to discharge the great duty that we have to God's children in the world, and carry this message of truth to them, so that every man and woman and child may have his election, when he understands what his election means. And I conceive it to be the duty of this great people who constitute the custodians of the truth to spread the truth throughout this entire world. There are no boundaries. There should be no boundaries which preclude our Father's children from receiving a knowledge of the truth, and being permitted to come into his great Kingdom.

So if we regard the missionary work in the light of its great potential, if we think of it as being our first assignment to preach the Gospel to every nation, kindred, tongue and people, may we not be induced to give every consideration possible to the securing of missionaries, to the supplying of missionary funds, and to doing all that lies within our power to carry the Gospel to the peoples of the world.

I congratulate Stake Presidents upon their careful choice of mission presidents in the stakes. There is a great and wonderful field for their service, and I see the time coming in the not-too-distant future when the number of converts they may be able to make will equal if not surpass those that we are able to make in foreign fields, at least until our missionary forces there may increase.

May the Lord bless you, my brethren, and bring this great missionary spirit close to your hearts, for while there are

now available to us innumerable facilities, which make the world very small, (methods of transportation and communication have become such that we are readily transported to distant lands, and our voices are carried instantaneously over the globe) not any of these facilities, however much they may conduce ultimately to the advancement of our work, will ever take the place of and supplant that personal contact which is involved in our missionary service. The reaction of one personality upon another, the bearing of a per-

sonal testimony to a fellow, in order that he may know and feel the truth that the real missionary carries with him,—nothing will take the place of that, so we will always need to supply missionaries.

I pray the Lord that he will guide and direct us in our missionary efforts, and that he will inspire our people in some way to meet the needs of the hour, and bless mankind with the dissemination of the great truths of the eternal Gospel. I do so in the name of Jesus. Amen.

### PRESIDENT DAVID O. McKAY

**L**AST evening in the meeting of the bishoprics of the Church a youth chorus furnished the music. It was inspiring. At the singing of the closing song I had to leave this building. Tonight, in the presence of all of you, I apologize to those young men and young women and to you bishoprics, 4000 of whom, approximately, were here assembled. It is true, I had an excuse, to meet some eastern men at nine o'clock who had to leave the city at seven this morning, and we met that appointment. But that in no way lessened my sense of having shown what to me, always seems disrespect, if not irreverence, on the part of anybody who leaves a house of worship before the close of the exercises. To the Bishopric, to you bishops, to you leaders who had those young people there, and to them especially I offer my apology.

We have had tonight, as we had last night, presented to us by the Presidency of the Aaronic Priesthood, an expanded vision, of the great work of the Lesser Priesthood. God bless you, the Presiding Bishopric and the bishops throughout the Church, as you enter upon this new activity, and he will bless you if you follow the instructions of your leaders and the impressions that the Spirit of the Lord will give you.

Tonight I have a message in my heart, whether I can give it to you, as I should like, it may be a question, and I

pray for your sympathy and faith and prayers.

I am going to lead up to the topic by referring to a kind of will that a man wrote to his son. Among other things he said, "It has not been my fate, in life's sharp struggles to win the honors other men have won. Mine has not been a life of great achievements; I have not done the deeds some men have done. But I have kept unsullied and untarnished that thing, a name entrusted to my care. I have not let dishonor dim its luster, nor have I let shame leave its black mark there." And then, he finally tells what he has done, "I have made, instead, my name synonymous, in all men's minds, with things the most worthwhile." And here, in his opinion, they are: First, "with strength to do the right, though none might see me." Second, "with grit to meet disaster with a smile." Third, "with loyalty to those with claims upon me." Fourth, "with justice equally toward foe and friend." Fifth, "with honor, truth, integrity, square-dealing,—'My word my bond.'"

All the virtues he had striven to develop, it seems, he climaxes, with "My word my bond." And that is the subject of my message to you. *The sacredness of promise.*

Recently, in this city, a prominent physician lay dying. Realizing that the end was near, he called his sobbing

wife to his side and said, "Years ago when I was on a mission I promised a woman who was ill in the hospital that if she did not recover I would do her work in the temple. She did not recover. I tried to get her genealogy but could not, but I have her name, and I ask you now to see to it that my promise to her is fulfilled." His word was his bond. He was called to the other side before he fulfilled it, but he transferred that responsibility to his wife. She came to me following his death, and said, "I have promised to do that woman's work." Now this wife is not a religious woman, and has done very little in the Church, but she has given her promise and she wants it fulfilled. *Her Word her Bond!*

I have told you before about a man, a prominent English lord, who had to borrow funds from his two friends. To the first he gave his note, but before he could pay that note, his lordship found himself in financial distress again and borrowed from another friend, to whom he gave his promise. When his lordship's income was sufficient to repay those loans, the two men were present. The man who held his lordship's note was surprised to learn that both could not be paid, and that the gentleman intended to pay the second lender, first. To that the first protested, saying, "Your lordship, I was first to lend you and therefore should be paid first." His lordship answered, "You have my note, guaranteeing payment; this gentleman has only my word of honor. I shall redeem my word of honor first." At that the holder of the note pulled the note from his pocket-book, tore it into shreds and threw the pieces into the wastebasket, saying, "There, your lordship, I have only your promise." "As you have put it upon that basis, you shall be paid first."

Only a little, simple incident of a man outside the Church who sensed that his word was his bond.

Fellow members of the Priesthood, do you so esteem your word? In all sincerity I ask it, tonight. You and I have given our words, our covenants.

Do we hold them as sacred as did the people of Ammon, the story of whom you find in the Book of Mormon, who made an oath that they would never shed blood, and the time came when their benefactors were being punished, persecuted, killed, and the people of Ammon thought they would break that oath, but Helaman said no. And so those good men and women preferred death, if necessary, rather than break their word, violate their oath.

You know the story of how two thousand boys went out to sacrifice their lives if necessary, so that their parents would not violate that oath. I wish to read something about those boys.

"And they were all young men, and they were exceedingly valiant for courage, and also for strength and activity; but behold, this was not all—they were men who were true at all times in whatsoever thing they were entrusted." (Alma 53:20.)

That is a great story, and an inspiration to young men in all the world.

Now, the application—Do you realize that we made a promise, a covenant at the water's edge? You and I are pretty well along in years, some of you, but we remember our baptism on our eighth birthday. There was a sense that came to us that we would not swear after that baptism, that we would do whatever our parents asked us to do, that we would do our part, or render service in the Church when called upon to do it. We were only children at eight years of age, that is true, but I can remember those feelings and sentiments as clearly as though they were yesterday. Don't you?

Later we realized what that covenant is. We buried the "old man," with all of his weaknesses, his jealousies, his tendency to slander, that we might come forth and walk in the newness of life. We refer to it now as the covenant made at the water's edge.

You made it, you gave your word. Is your word your bond? I ask the Church, and especially the men who hold the Priesthood.

Again, every Sunday in Sacrament

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meeting we give our word of honor, that we are willing to take upon us the name of the Son, that we will always remember him, that we will keep his commandments which he has given us, that we may have his Spirit to be with us. What a covenant! and we make it in the presence of one another and in the presence of God whom we are worshipping that day.

Another promise: do you remember what you said when you took your sweet wife through the Temple, your confidence in her, her purity, her worthiness was supreme—as pure as a snowflake, as spotless as a sunbeam, as worthy of motherhood as the purest of virgins. And she had that same confidence in you, as a husband and father; and together you stood in the House of the Lord and covenanted with each other that you would be true.

Is your word your bond? If so, then there should be no divorces, and the man who, because of his tendency to drink, abuses his wife and severs that connection, the man who, through desire to gratify his passion, becomes untrue to his wife, violates his word. There is no other explanation for it.

We are a covenant people. I am thankful we are. We develop the virtues mentioned by the gentleman to whom I referred at the opening of my remarks. We keep unsullied and untarnished our name; we have not let dishonor dim its luster, nor have we let shame leave its dark mark there. We pray for strength to do the right, though none might see us. We want grit to meet disaster with a smile. We teach

loyalty to all who have claims upon us. We advise to exercise justice equally to friend and foe. We teach honor, truth, integrity, and square-dealing, but to all this we add *sacredness of our word of honor*.

God help us to keep our covenants. With all my soul I pray that the Priesthood of the Church may have that power in the name of Jesus Christ. Amen.

### President David O. McKay:

There are in the Tabernacle, 10,251; the Assembly Hall, 2,936; Barratt Hall, 838; on the Grounds, as near as they could count, 3,800. Or a total of 17,885 in attendance on the grounds, and we will add 800 down in Provo, so we have 18,625. What an army! What a power! Oh, it is thrilling! God bless you, you armies of Israel, you leaders in Zion. I repeat with all my heart, God bless you, your wives and your children! May the Church radiate an influence throughout the world that will lead men to peace and good will, I pray in Jesus' name. Amen.

"The Lord bless you and keep you," how appropriate, by the Tabernacle Choir Men's Chorus; and Elder Hollis G. Hullinger, President of the Roosevelt Stake, will offer the closing prayer.

Selection by the Tabernacle Choir Men's Chorus, "The Lord Bless You and Keep You."

President Hollis G. Hullinger of the Roosevelt Stake, offered the closing prayer.

## THIRD DAY

### CHURCH OF THE AIR

The *Church of the Air* broadcast was presented Sunday morning, October 5, from 8:30 to 9:00 over radio station KSL and the Columbia Broadcasting System, with Elder LeGrand Richards as the speaker. The following is a report of this service:

The Tabernacle Choir, under the leadership of J. Spencer Cornwall, furnished the singing numbers. Frank W. Asper was at the organ. Richard L. Evans was the announcer.

(Organ and humming Choir: "Sweet is the Work.")

*Announcer:* The Church of the Air is presented by CBS Radio so that men of many faiths may speak to a nationwide congregation. Today's service is presented in conjunction with the Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints, and comes from the Mormon Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City. The speaker will be LeGrand Richards of the Council of the Twelve Apostles of the Church. Music is provided by the Tabernacle Choir under the direction of J. Spencer Cornwall. Frank W. Asper is at the organ.

The Choir opens with a hymn by Eliza R. Snow sung in a setting by Ebenezer Beesley: "Great is the Lord; 'tis good to praise His high and holy name: Well may the Saints in latter day His wondrous love proclaim."

(The Choir sang "Great is the Lord.")

*Announcer:* "Guide Us, O Thou Great Jehovah. . . . When the earth begins to tremble, bid our fearful thoughts be

still; when Thy judgments spread destruction, keep us safe on Zion's Hill." —"Guide Us, O Thou Great Jehovah."

(The Choir sang: "Guide Us, O Thou Great Jehovah"—Hughes-Robinson)

*Announcer:* "How wondrous and great Thy works, God of praise! How just, King of Saints, and true are thy ways! O who shall not fear thee, and honor thy name? Thou only art holy, Thou only supreme."

(The Choir sang: "How wondrous and Great"—Haydn)

*Announcer:* We shall now hear on this *Church of the Air* service LeGrand Richards of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, frequently referred to as the Mormon Church. LeGrand Richards was formerly Presiding Bishop of the Church, and, in addition, has long and widely served in civic and business affairs. He has titled today's talk by the scriptural text: "CHOOSE YOU THIS DAY WHOM YE WILL SERVE."

## ELDER LEGRAND RICHARDS

### *Of the Council of the Twelve Apostles*

**I** GREET you this morning as one who, for many years, has been particularly interested in the problems of youth. I have come face to face with thousands of the young people of this great land. I have looked into their promising countenances, have grasped their hands, have shared their dreams and aspirations. I love them and I feel concern for them. I have come to feel that, more than anything else, they need to be taught faith in God and in His eternal principles. They live in a world of changing standards and attitudes; but God has not changed, for He is the same yesterday, today and forever, and His principles and commandments are immutable.

And so today I should like to direct my remarks to the youth of the land, and to all who lead them. They are at the crossroads, and I speak with their future happiness in mind.

Jesus, the Great Teacher, in order to help men choose the proper course of life, the road which would bring them eternal happiness, said:

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. (Matthew 7:13-14)

To every individual comes the responsibility of choosing his way; the wide and broad way, that leadeth to destruction; or the strait and narrow way which leadeth unto life,—and, I should like to add: to respect, achievement and happiness.

With this in mind, I call attention to three of many problems with which our youth are faced. The first I mention is the growing practice of profanity.

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Our young people are particularly susceptible to it. During the war many communications were received from men in the Armed Forces containing alarming statements such as this:

"I have been amazed, astonished, and disgusted at some of the things I have seen and heard in the six weeks that I have been with Uncle Sam. I never expected to hear the swearing and vile talk that I have heard, not in a so-called Christian country. Where have the parents been to let a generation grow up so morally wrong?"

And to this question might be added: Where have the teachers of our youth been, and have we of the clergy done all that we might have done?

The Lord has never rescinded the commandment He gave to Israel of old through His great Prophet Moses:

Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh His name in vain. (Exodus 20:7)

Have we as parents taught our children this great commandment in sincerity, so they may have reason to feel their parents believe the Lord meant what He said? It is difficult to understand how a person may truly approach God in prayer, seeking a blessing at His hand, and at the same time be so disrespectful as to take His name in vain. During the dark days of the Civil War, Lincoln issued an order to the Army and Navy which contained the following statement: "The discipline and character of the National Forces should not suffer, nor the cause they defend be imperiled by the profanation of the Sabbath Day or the name of the Most High."

We are told that he went "so far as to admonish a certain general, who was addicted to the habit of profanity, to abandon the habit himself and to use his authority to discourage it among the soldiers."

Profanity is incompatible with reverence. Surely at this critical time in our nation's history, when we need the sustaining help of God, we should see

that we offend Him not by reason of our language. I appeal to our young people everywhere to hold in reverence the sacred name of Deity, that they may walk acceptably before the Lord and so that should there come a time in their lives when they need His sustaining help they may go to Him with good conscience and call upon Him with faith that He will hear their plea.

I now pass to a second problem confronting our youth, and that is the indiscriminate and intemperate use of alcoholic beverages. A short time ago I was asked to speak to the inmates of a state penitentiary. At the close of the meeting quite a number remained to discuss their problems with me, and I was invited to return and talk to the Alcoholics Anonymous group. I listened to the stories of some of this group. The leader, a comparatively young man, said something like this: "I thank God for the privilege of being in this institution." I was surprised at what he said, but he went on to explain: "Before I came here I was no good to myself, to my family, or my country. I was just no good—period. But now I have hope that when I leave here I will be worth something to somebody."

Can you imagine a man having followed the "broad" road so far that he could thank God for the privilege of being behind prison bars in the hope that he might be able to extirpate himself, and again be able to plant his feet on the strait and narrow way "which leadeth unto life"?

One cannot go among such men without having his heart touched with great sympathy for them and their families. You think of all the factors which brought them to this status. You think of blighted hopes and aspirations. You wonder if perhaps their parents set them along this path by reason of a bad example. As you look at a man helpless, no longer master of himself, you think of the man who induced him to take his first drink.

The Lord has made it clear that our bodies are the tabernacles of our spirits. We cannot abuse and offend the body

without offending our Creator. To our young people I should like to say that we live in a time when competition, whether in war or in peace, demands clear minds and steady hearts. It becomes each of us to refrain from those substances which in any way might impair our abilities or which might place us in a position where we no longer would feel that we were on the Lord's side.

I have time to mention only one other matter and I do so with concern in my heart for our young people. I speak of virtue and chastity. It is encouraging to find men and women in all walks of life who are seriously disturbed about our moral standards. I state my case with a quotation from the *"Womans Home Companion"* of September, 1949, under the heading "Is Chastity Outmoded?"

"Today we talk about sex with an embarrassed frankness that would have filled our grandparents with amazement and horror. This new liberty of speech has its counterpart in behavior. In many circles the traditional restraints in sex conduct are considered stuffy and out of fashion. Chastity, say modern people, is outmoded."

People may have changed their thinking, but God has not changed. His laws are eternal. Truth is eternal. If we will save our civilization, it will be because we return to an observance of God's laws.

The Lord gave unto ancient Israel the commandment: "Thou shalt not commit adultery." (Exodus 20:14) And the Savior put His stamp of approval upon this commandment and added:

Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. (Matthew 5:27-28)

In the light of such a statement, surely no Christian can feel that chastity is outmoded.

An American prophet, Alma, taught his son Corianton that adultery was "most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost"; that "wickedness never was happiness"; and that "no unclean thing can inherit the kingdom of God."

I am happy to represent a people who have taught such from the beginning of our history. We are striving to teach our children, as our parents have taught us, that there is no double standard of morality and virtue in the sight of God; that He expects every man to protect his virtue, and that of every woman, even though it might cost him his life so to do. To the boys of our Church, upon entering the Armed Forces and leaving their homes, the Presidency of the Church made this statement: "Better dead clean than alive unclean."

During the last war, a doctor who was returning from service in the Islands of the Pacific, said to me: "In the islands everyone lets his standards down." Then he added, "But there was a young nurse there from your community whom no man could touch. She said, 'I left my home clean and I am going to return the way I left.'" It was her faith in God, and her respect for the teachings of her parents and church that gave her the courage to choose the strait and narrow way, "which leadeth unto life."

Surely her children and her children's children unto the latest generation will call her blessed for the nobility of her soul. When I think of this girl, and thousands of others throughout the land like her, I compare them with Joseph who was sold into Egypt by his brothers and who later became the savior of his father's family. Potiphar's wife tried repeatedly to seduce him, but as he resisted her and fled from her he said:

... How can I do this great wickedness, and sin against God? (Genesis 39:9)

"How glorious is he who lives the chaste life. He walks unfearful in the

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full glare of the noonday sun, for he is without moral infirmity. He can be reached by no shafts of base calumny, for his armour is without flaw. His virtue cannot be challenged by any just accuser, for he lives above reproach. His cheek is never blotched with shame, for he is without hidden sin. He is honored and respected by all mankind, for he is beyond their censure. He is loved by the Lord, for he stands without blemish. The exaltations of eternities await his coming." (Message of the First Presidency, October, 1942)

And so I plead with the youth, keep yourselves clean. Virtue may be old-fashioned, but it is the foundation on which great characters, and great families, and great nations are established; and without it decay is inevitable.

I have some fear that we, the spiritual leaders of the people, in our interpretation of the word of the Lord with respect to the great principles of repentance and forgiveness of sin, have so emphasized the principle of forgiveness that an attitude of complacency is growing among us based on the assumption that if we sin a little we may be forgiven to go on our way without loss. I am inclined to believe that we are in need of placing greater emphasis on abstinence from sin and less on forgiveness, for God has not abrogated the law that as ye sow, so shall ye reap.

And so, in conclusion, I should like to urge our youth as they go into the Armed Services, or as they prepare to meet life, to resist the temptation to profane the name of Deity that they may be blameless before the Lord; to keep their bodies free from those substances which will impede their progress; and to live according to the laws of virtue that generations to come may call them blessed.

Finally, a word to those who teach and lead the youth of the land: Our great responsibility is to teach the youth, with the full power of example and precept, that the Lord desires that His children should be happy, and that the way of happiness is righteousness.

If we are remiss in this responsibility, God will not hold us guiltless.

My parting counsel and advice I give unto you in the words of the Prophet Joshua who said in speaking to the hosts of Israel:

... choose you this day whom ye will serve; ... but as for me and my house, we will serve the LORD. (Joshua 24:15)

God help us to choose the right and to assist others so to do, I humbly pray in the name of Jesus Christ, our Lord. Amen.

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(The Choir sang: "The Morning Breaks"—Careless-Pratt)

*Announcer:* And now the Choir closes this *Church of the Air* service with words by Harriet Beecher Stowe, sung to the music of Harry Row Shelley in a song that speaks of a glorious eternal continuance: "So shall it be at last in that bright morning, when the soul waketh and life's shadows flee. Oh, in that hour, fairer than daylight's dawning, shall rise the glorious thought, I am with thee."

(The Choir sang: "Still, Still with Thee"—Shelley)

*Announcer:* You have been attending CBS Radio's *Church of the Air*, coming to you from the Mormon Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City. This service was presented in conjunction with the Semi-Annual General Conference of the Church of Jesus Christ of Latter-day Saints, and the speaker was LeGrand Richards of the Council of the Twelve Apostles of the Church. Music was provided by the Tabernacle Choir under the direction of J. Spencer Cornwall. Frank Asper was at the organ. . . .

Time and facilities for the Church of the Air are provided without charge by CBS Radio and its affiliated stations, and in the same spirit the participating speakers and choirs give their services.



## CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, was presented from 9:00 to 9:30 a.m., Sunday, October 5, through the courtesy and facilities of the Columbia Broadcasting System's network, throughout the United States. The broadcast was as follows:

(Organ played "As the Dew," and on signal the Choir and Organ broke into the hymn, "Gently Raise," singing words to end of second line, and humming to end of verse for announcer's background.)

*Announcer:* Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio network and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with J. Spencer Cornwall conducting the Tabernacle Choir, Frank Asper, Tabernacle Organist, and the spoken word by Richard L. Evans.

We open with words selected from the Psalms, sung to the music of C. Albert Scholin: "Hear my cry, O Lord, attend unto my prayer . . . for my soul trusteth in thee—yes in the shadow of thy wings I will make my refuge."

(The Choir sang: "Hear My Cry, O God.")

*Announcer:* A devotional theme arranged from the music of Franz Josef Haydn is Frank Asper's first organ offering on Temple Square today: "Truth Divine."

(Organ number: "Truth Divine.")

*Announcer:* The men's chorus of the Tabernacle Choir now recalls a hymn by Annie S. Hawkes: "I Need Thee Every Hour, Most gracious Lord; No tender voice like thine can peace afford. I need thee . . . every hour I need thee."

(The Men's Chorus sang: "I Need Thee Every Hour"—Lowry-Cornwall.)

*Announcer:* From an Arioso by Handel Frank Asper presents a solid and satisfy-

ing sacred song that takes its title from the text: "Thanks to Thee, O Lord."

(Organ selection: "Thanks to Thee, O Lord"—Handel.)

*Announcer:* And now we hear John Henry Newman's cherished hymn sung in a setting by John B. Dykes: "Lead Kindly Light, amid the encircling gloom; lead thou me on; the night is dark, and I am far from home; Keep Thou my feet; I do not ask to see the distant scene; one step enough for me."

—"Lead Kindly Light."

(The Choir sang: "Lead Kindly Light.")

*Announcer:*

There seems to be little evidence that the Creator of the universe was ever in a hurry. Everywhere, on this bounteous and beautiful earth, and to the farthest reaches of the firmament, there is evidence of patient purpose and planning and working and waiting. Perhaps this is a point to remember when we become too impatient with our own personal problems, or with the great unanswered questions that are in the minds of most of us. And when our troubles trouble us too much, it may be well to take a long look—perhaps a billion light years away, which is presently possible—across "worlds" that can't be counted—in sight of "suns" that can't be numbered—into space that can't be contemplated by the mortal mind of man. "And any man who hath seen any or the least of these hath seen God moving in his majesty and power." (D. & C. 88:47.) Everywhere there is evidence of a long, unhurried plan and pattern and purpose, of intelligence and continuous creation, and of the Creator—which makes one ask in all earnestness: "What is man, that thou art mindful of him?" (Psalm 8:4.) He must be important in the infinite plan and purpose or he wouldn't have the intelligence and the opportunities he has. And yet here on this pin-point planet, where in some ways we serve one another and in some ways we do our best to annihilate one

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another, the most penetrating mind among us has profound reason to feel small and humble and repentant—for with all our brilliance and accomplishment (and stupidity) we are only children on the sands of the shore of an eternal sea. There is infinitely much that we must leave to time—including some of our troubles and some of our sorrows, some of our unsolved problems, and some of our unsatisfied questions. And a long look at the endless, orderly plan and purpose of the Father of us all may make some of the petty and passing things appear not so important as they have sometimes seemed. And when we find ourselves in conflict and confusion, we can well learn to wait a while for all the evidence and all the answers that now evade us. Thank God for a glorious and interesting world, for truth, and for “infinity” and “eternity” in which to find it—and for faith in the limitless future.

(Organ selection: “Prayer Is the Soul’s Sincere Desire”—Careless.)

**Announcer:** With Frank Asper at the organ we have heard the music and melody which George Careless gave to a beloved hymn by James Montgomery: “Prayer Is the Soul’s Sincere Desire.”

And now we close from Temple

Square this day with a glorious chorus of conviction—an immortal message from the “Messiah”—the *Hallelujah Chorus*, by Handel: “Hallelujah! for the Lord God omnipotent reigneth. The kingdom of this world is become the kingdom of our Lord and of His Christ; and he shall reign for ever and ever—King of kings, and Lord of lords.”—“Hallelujah.”

(The Choir sang: “Hallelujah Chorus.”)

**Announcer:** Once more we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the twelve hundred and seventh presentation, continuing the 24th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS radio, and originating with Radio Station KSL in Salt Lake City.

J. Spencer Cornwall conducted the Tabernacle Choir with its three hundred seventy-five singing voices. Frank Asper was at the organ. The spoken word by Richard L. Evans.

In another seven days, at this same hour, music and the spoken word will be heard once more from the Crossroads of the West.

## SUNDAY MORNING GENERAL CONFERENCE SESSION

The Sunday morning session of Conference convened at 10:00 a.m.

The great Tabernacle was crowded to capacity long before the time to commence this meeting, great crowds of people having gathered on the grounds and in the building in advance of the hour to commence the *Church of the Air* broadcast at 8:30 a.m. The Assembly Hall and Barratt Hall were also completely filled with people who listened to the services and watched them by means of television. Thousands assembled on the Tabernacle grounds, the weather being delightful, where they listened to the proceedings by

amplifying equipment as the services went forward in the Tabernacle.

President McKay called the meeting to order promptly at 10 o'clock.

### President David O. McKay:

For the information of the listening audience, this is the sixth session of the 123rd Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City.

We have just received word that Dr. Widsøe, member of the Council of the

Twelve, is not able to attend this session and has not been able to attend the previous sessions because of ill health. We should like to say that this is the first Conference in 64 years that Brother Widtsoe has missed, other than when he has been out of the state. Elder A. E. Bowen is confined to his room because of illness, but he is much better than he was when he was stricken a few months ago in the Temple while he was assembled with the Brethren. He has our love. If you are listening in, Brother Bowen, you have our faith and prayers and love for your complete recovery, and all the thousands who are assembled join in that prayer.

We have received word just now that Brother W. W. Seegmiller passed away last evening. We make this announcement because his former missionaries and many friends from all over the state would like to be informed of his passing. We do not know when the funeral services will be held, probably Tuesday or Wednesday, in the Bonneville Ward.

The services this morning will be broadcast in the Assembly Hall and Barratt Hall over the loud-speaking system and by television. The proceedings of this session will be broadcast also over station KSL and by arrangement through KSL over the stations named in the first session of this conference. We shall not repeat the

names, but we wish the stations to accept our appreciation for their cooperation in broadcasting the proceedings of this great conference. This session will also be televised over the KSL television station, channel five.

The singing at this morning's session of the Conference will be by the Tabernacle Choir, with J. Spencer Cornwall conducting and Elder Frank W. Asper at the organ.

We shall begin the services by the Congregation and the Choir singing, "Come, Come, Ye Saints," conducted by Brother Cornwall.

The opening prayer will be offered by Samuel I. Goodwin, Patriarch to the Inglewood Stake.

The Tabernacle Choir and congregation, under the direction of J. Spencer Cornwall, sang the hymn, "Come, Come, Ye Saints."

Elder Samuel Goodwin, Patriarch to the Inglewood Stake, offered the invocation.

The Tabernacle Choir then sang the anthem, "O Divine Redeemer."

### President David O. McKay:

President Stephen L. Richards of the First Presidency of the Church will be our first speaker. President Richards will be followed by Elder Levi Edgar Young.

## PRESIDENT STEPHEN L RICHARDS

### *First Counselor in the First Presidency*

**I** FEEL very deeply the responsibility of this great opportunity. I assure you I need the aid of the Holy Spirit, and I humbly pray that I may enjoy it.

I desire to use this opportunity to extend an invitation. In giving this invitation I feel that I shall have the approval and support of my associates in the Presiding Councils of the Church, not necessarily in its manner of presentation, but in its substance, and that they will sustain me in speaking for them as well as for myself. To the

people of the Church, there is nothing novel in this invitation. Although it has gone out to the people of the world for more than a century, there are still few of the world who fully understand its import.

This is the invitation, addressed:

To All Men, Women, and Children  
Dear Friends:

You are cordially and earnestly in-

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vited to participate in building the kingdom of God in the earth.

Place—Everywhere.

Time—Now.

Signed:

### THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The acceptance of this invitation will not materially alter the living habits of many good people. Those who have within their hearts a love of God and their fellow men, and devote themselves to Christian service, will discover in identifying themselves with our Father's kingdom a significance to their high idealism and their humanitarian service which will surpass any concept of living they have ever known. They who have not conformed their lives to the divine will and have succumbed to the weaknesses of the flesh, will discover that in participation in the kingdom there is help, merciful and understanding, which fosters repentance and forgiveness and gives strength and courage to overcome and be happy.

I shall try to tell you something about the kingdom and some of its features which hold so much of attraction and promise to all the various segments of the world society.

First, there is the common man of the world. I use "common" in no derogatory sense. The world makes distinctions among men on the basis of education, wealth, and position. Fundamentally, I make no such distinctions, but we are all obliged to admit that the great preponderance of all men are not in worldly preferential classes. This common man in some respects is the most important element in the world society. In democratic nations, where aristocracy, caste, and statism do not circumscribe his activities, he often rises to leadership. Likewise in democratic countries, he chooses the leadership because of his voting preponderance. Perhaps even more importantly, he is at the head of most of the households of the world. He begets its populations, supports its infancy and youth, influences

and in large measure determines social and other trends.

What does participation in the kingdom do for the common man? First, it brings to him an enlarged and more adequate understanding of himself. It defines for him in a realistic and not merely in a visionary way his relationship to his God and his fellow men. Second, it brings conscious purpose into his living. It dignifies his service and enables him to distinguish between the really worth while and the frivolous, or less important. It gives to him the legitimate pride of being associated with a great cause, the greatest in all the world; and third, and perhaps in importance greatest of all, membership in the kingdom makes it possible for him to receive the delegation of divine power itself and rejoice in the blessings brought by it to our Father's children.

This wide distribution of the Holy Priesthood is one of the most distinctive features of the restored kingdom of our Lord. There is creditable evidence to believe that when the Savior set up his Church in the Meridian of Time, he caused a wide distribution of the priesthood to members of his Church then, as he has done in his restored Church. How logical it seems, upon reflection, that this should be his desire. Why should he wish to restrict the holding of his divine power, which may be delegated to men, to any favored group or ecclesiastical order? If men are the sons of God, created in his image and endowed with divine attributes, why should not all who make themselves worthy in righteousness be eligible for the divine commission of the priesthood? All are eligible in the kingdom of our Father. Adherence to his law is the only requirement, and the officers of the kingdom are under compulsion to bring this great benefaction to all who are worthy.

If I had time at my disposal, I should like to give to the men to whom I present this invitation a more complete explanation of the nature of the Holy Priesthood and the manner of its exercise, as set forth in revelations given at

the founding of the Lord's kingdom in this dispensation. I must content myself merely with the statement that the priesthood of Almighty God, bestowed upon his servants, is a very different thing from what many men of the world suppose it to be. It is an authoritative power given by divine commission, but in essence and use it is invested with the virtue, kindness, mercy, and judgment of its Divine Author, the Savior himself.

Now to the common man—he who has not known the emoluments and preferments which the world gives—what a distinction, what an encouragement, what an uplift of spirit, and what high hopes await him as he shares with his brethren the Holy Priesthood in the Lord's kingdom. The common man has aspirations, even though their attainment may seem remote and very dim. Improvement and progression are the laws of life. Here, with the investiture of the Holy Priesthood lie opportunities unlimited for the fulfilment of worthy and lofty ambitions for the common man, as for all men of high or low station in life.

It must have seemed a great and daring project to build a Church without a professional clergy. It was even a greater innovation to set one up without laity, where every man and boy is a minister of religion. Joseph Smith had no precedent for such an organization, save only in the Church set up by the Master himself in his own earthly ministry. It is no wonder that such a novel concept was shocking to the Prophet's contemporaries. It undermined the necessity of the callings of the "gentlemen of the cloth" and wiped out the need for the so-called spiritual experts. While the new doctrine abjures ignorance and acclaims intelligence, its objective is to make every man his own spiritual expert, with divine power in himself to understand and apply the laws of the gospel to himself and those dependent on him. This universal and generous bestowal of the priesthood makes every recipient a teacher and preacher of the word of God; whether

or not he be called to a special position, his diocese is as large as his circle of family, friends, and acquaintances, and he is under obligation to teach to them the revealed truth. If he has limitations of utterance, there are no limitations to the power of his example and the radiation of his personality among those who know him. Here in the Lord's kingdom is the most perfect exemplification of his great law of fairness and equality that "God is no respecter of persons."

Now I have very great pleasure in extending this invitation to all women. I am sure I cannot make it as attractive as it could be made, but perhaps I may be able to point out a few items which should be of serious concern to women, and which may intrigue their interest. It would be expected that in the women's world I should first bring forward the subject of the home. Despite modern social trends, and the so-called emancipation of women from the alleged drudgery of home life, I am sure we need no statistical proof to convince us that the great preponderance of our women want husbands and families; and I am optimistic enough to believe, even in the face of shocking figures on divorce, that the overwhelming majority of women would like to keep their husbands and preserve the enduring solidarity of the home. If these assumptions are correct or nearly correct, I am justified in giving women the assurance that in no other place or institution in the world will they find such high and lofty concepts of marriage and home as in the restored kingdom of our Lord. Here a woman is neither a slave nor a doll, but a real partner in the enterprise of building the kingdom. The part she plays is one of great dignity, with opportunity for the abundant expression of all the finer feelings, the tenderness, the patient love, and the ennobling qualities which are attributes of her sex.

In the kingdom a woman does not hold the priesthood, but she shares it with her husband, and she is the immediate beneficiary of many of its great

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blessings. When she unites in marriage with a man of the priesthood in one of the temples of the kingdom, the blessings pronounced upon her are of equal import to those given her husband, and these blessings are to be realized only through the enduring compact of the marriage, for "man [is not] without the woman, neither the woman without the man, in the Lord." (1 Cor. 11:11.) If every woman fully understood this lofty concept of marriage, she would want no other. It is not a marriage solemnized with elaborate ceremony and pageantry, for show and social prestige. No great church is filled with spectators; only a few are present—the contracting parties, a humble man of the priesthood to officiate, the witnesses, usually the parents, and a few of the family and close friends. Such a marriage contemplates taking the Lord into the partnership, so the participants meet in his house and make their covenants with him and each other, in privacy, in humility, without ostentation, safeguarded from the stare of the curious or the praise of the indulgent. Does a man or a woman seek public acclaim for a private prayer? Why should a couple, entering into the most solemn engagements they will ever make in their lives of a private and personal nature, expose themselves to public scrutiny, and distract their minds from a sacred ceremony by the exigencies of style and show? I am speaking of the marriage ceremony, not the wedding reception. I remember once reading an article written by an old minister who had officiated many years in Trinity Church in downtown New York. He said that during his time he had seen the Christian ceremony of marriage, at one time sacred and impressive, degenerate into a paganistic pageant designed to achieve social notoriety. That can never happen to a temple marriage. It is a calamity for it to happen to any marriage, for such a tendency may be in no small measure responsible for the instability of marriage in recent years.

The home-loving women will find in the kingdom other revealed concepts

about life, which will bring to them great happiness and hope and satisfaction. They will learn that the home, of which they are such an indispensable part, lies at the very basis of purposeful living here in this life and of our aspirations for the higher blessings in the life to come. They will learn that a couple, rightly married, are called to officiate in a transcendently beautiful and vital service. As a priest and priestess in the temple of the home, it is their high privilege to receive the spirit children of our Eternal Father into mortality; then to nurture, train, and lead these chosen ones coming to their home back into the eternal presence whence they came. It takes but a moment to say this sentence; it takes a lifetime to fill the mission of parenthood. It is a glorious mission when it is accepted and fulfilled. It is a tragic experience when it is resented. Women of the kingdom find the supreme joy of their lives in their families despite the sacrifices and self-denial entailed in their care and training. They are taught, and they believe that the highest blessings of heaven will be realized through the projection of their homes into eternity. They have complete confidence in the perpetuity of the family relationship when sanctified and sealed under the power of the Holy Priesthood. If a child is parted from the family group, they do not feel that he is lost. They confidently expect a reuniting in the eternal family circle, and while they are sorrowful at earthly partings, the only thing they really fear is sin, which may deprive the erring one of his place in the eternal home. Women who enter into these eternal unions with their husbands are far better fortified to withstand irritations not uncommonly incident to domestic life. They and their husbands look ahead, and in their long-range vision, they are disposed to overlook many of the temporary obstacles to happy, compatible living. Just think of the tragic plight of innocent children averted by this concept of enduring marriage. Every woman who has serious concern for the attainment

of a full and happy life will do well to ponder the eternal truths of the kingdom.

There is an ever-increasing tendency for women to seek activity outside the home. I count it as fortunate that modern conveniences have served to shorten the hours necessary for a mother to spend in home and family care. You will observe that I did not characterize a mother's duties as drudgery. It has been my observation that devoted mothers have never so regarded their duties to their family, however long the work may have taken. Even when home care required very long hours, mothers of the kingdom found time and means for countless acts of mercy and kindness in both organized and private capacity. Now under the favorable conditions mentioned, a large part of the work of the kingdom of our Lord is carried forward by good women. They have immediate responsibility, under the direction and counsel of the priesthood, for great organizations of women, and they give invaluable assistance in substantially all of the institutions of the Church. They have so many avenues of service that there is opportunity for the utilization and expression of all their talents and great abilities. There is no place in the world where women can render service more completely acceptable to the Father and more satisfying to themselves than in his kingdom.

And now I must extend the invitation to youth, boys and girls in school, on the farm, in the factories, in the military establishments, wherever youth is found. I invite all of you young people to come to a divinely appointed society where there is more knowledge about your beginnings, your needs, and your legitimate purposes and ambitions than is to be found in any other place in the world. I am aware that you may regard that statement as arrogant and presumptuous, but I think you may view it differently when I tell you that the knowledge of which I speak is not man-made; it is not the product of scholastic research; it is God-given, revealed by

him for his kingdom. This knowledge brings reconciliation of all truths, however much at variance the findings and statements of men may seem to be. The whole learning process is simplified. All aspects of life and living are properly evaluated and the objectives made clear, freeing youth from the frustrating uncertainties of much of modern philosophy and teaching.

My young friends, you can scarcely appreciate what a relief it will be for you, and how much it will contribute to your peace of mind and your happiness to have clearly defined objectives to which you can confidently direct the energies of your life. I invite you into activities which will stimulate you to the development and exercise of the best within you. Your latent talents, your love of people, and all of your native abilities shall find opportunity for abundant expression. This society will teach you how to acquire happiness in goodness, which is the only lasting happiness. It will teach you how to become master of yourself, to control appetites and passions, and thus acquire the attributes of great character. It will thus contribute to your success in occupations of your choosing because no permanent success comes to those who do not possess good character.

Perhaps your greatest acquisition in coming into this society and allying yourself with the kingdom will be the knowledge of God and how you can best serve him. You will discover for the first time your mission in life, what the Father has for you to do. You will rise in your own righteous self-respect. Young men will be endowed with the Holy Priesthood. They will discover, while not foregoing the happiness of youth, that much of its frivolity and levity may positively be replaced with joyful service in a great cause. Young women also will discover the same thing and be made to rejoice in the good they can do. I have seen thousands of young men and young women go into the mission field. I have heard these testimonies and witnessed the great happiness the work of

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saving souls has brought to them. I have heard them proclaim these years of unselfish devotion to the Master's work the finest of their lives. Where, my young friends, can you find comparable opportunities to those furnished to you in the kingdom of the Living God?

And now, my friends, both old and young, I ask you this question: Is it well to procrastinate your decision on the matters I have briefly submitted to you? Is the tenure of life so secure that we can safely wait until next year for the consideration of matters so vitally affecting our lives here and hereafter? I attend many funerals. Some lives are terminated very abruptly, most unexpectedly. I witness the sorrow of loved ones in sad partings. A funeral is not a time for criticism. We think and speak of those who are gone in charitable, kindly terms. We leave the judgments to the Great Judge, but I think that many a family suffers its greatest sorrow in parting with a loved one in a remembrance of opportunities lost, omissions and commissions, that they sadly wish might have been averted. Such are the hazards in the postponement of our reconciliation with the Lord, and the acceptance of the holy gospel. None of us can be sure that he can finish the course of life in perfect faith and devotion, but all of us can be certain that we can never run the course without starting. My invitation is to start the course of life in the Lord's way, now, while there is time.

I cannot close without saying a word about my own personal experience in the kingdom of our Father. If I have any justification in doing this, it is in the hope that there may be some who listen who may find a measure of encouragement in what I tell them. I was not trained for the ministry in the sense in which the world understands such training, a condition which I share with my brethren for reasons I have heretofore explained. I was trained in a limited way for the law and for business. Perhaps my most liberal edu-

cation has come out of contacts with men in many walks of life. With few exceptions I have admired the men and women I have known, and men and women of high intelligence, deep learning and capacity to serve well in good causes have commanded my respect and esteem. In the presence of a great mind, I have a feeling akin to reverence.

There has been over the years, however, one observation which I have made, which, I may say frankly, has reduced my admiration for many able men and women, and has brought to me great concern about them. I have observed that many, successful in material achievements, have seemingly taken pride in emancipating themselves from spiritual things, with a boastful indifference expressed in such statements as "I am not naturally religious"; "Religion is for the women and the children"; "I carry my religion in my wife's name." Personally I think these attitudes are defensive tactics, not truly representative of the inner feelings and sober consciousness of those who present them. I am not speaking now of men who have permitted sin to deaden their conscience. I am speaking of men whom I have known in the world of business, and countless others like them.

I wish to make this statement to all such men and women, and I hope I can do it without appearing boastful. I have known professional ambition. I have known association with business institutions for almost a half century of time. I have served in various capacities in commercial and community enterprises, and have enjoyed the emoluments, the satisfactions, and friendly relationships emanating from such associations. With this background of experience, not as a preacher, although it is my duty and privilege to preach, I give to my friends the assurance that if they will recast their ideas and attitudes about the relative importance of the spiritual to the material, and bring themselves to participate in the mighty cause of establishing God's kingdom on the earth, they will find a satisfaction, a sureness of purpose, a peace and con-



ment, surpassing anything they have ever known. They will not be ashamed to say to themselves and to their fellows that God and his work come first. When they can develop the faith and the courage to make this acknowledgment, self-sufficiency and egotism will be replaced by humility of spirit. The brotherhood of man will become real to them. Their service will be ennobled, and they will lay the foundation for the attainment of the highest rewards and blessings vouchsafed to humanity.

I have observed that ambitious, intelligent, "red-blooded" people are seldom satisfied except with the best. When I invite men and women into the kingdom, I invite them to come and get the best, which is obtainable in no other place or institution in this wide world. I know that is true, and the reason I know it, and the reason you should believe it is that the Lord himself has declared that it is so. The

prophets of old predicted it, as did the Lord and his disciples in the Meridian of Time, and irrefutable evidences of the authentic establishment of the kingdom in our day invite the scrutiny and investigation of all honest people.

In addition, there is available the testimony of the Holy Spirit, more confirmatory and more personally satisfying than all other evidences. I promise you in the name of the Lord Jesus Christ that divine testimony will come to you, my friends, if you will enter the re-established kingdom of our Lord and participate in his glorious work in the world. I pray that the Lord will bless you and remove prejudice and bitterness and indifference from your hearts, and bring to you a humble desire to share the truth with your brethren and sisters in the family of God, who loves you. I so pray in the name of Jesus Christ, the Lord of the kingdom. Amen.

## ELDER LEVI EDGAR YOUNG

### *Of the First Council of the Seventy*

**M**Y BRETHREN AND SISTERS: The history of the Latter-day Saints since the organization of the Church in 1830 is one of the most marvelous stories of all time. The glory of its history is the fact that there has been a divine purpose and ideal to be worked out in this life. This divine purpose is based on faith in God, intelligence, and foresight. Many visitors from all over the world come to ask about the real meaning of our religion. A few days ago there sat in my office a Mr. Walter Mallin, a representative of one of the surviving newspapers of Western Germany. With two other newspapermen, he had been sent to America to make a study of the government, the education, and the religion of America. He came to Salt Lake City, as this was one of the centers he had been directed to visit, for he knew that we had many German converts. It would be impossible to tell you the many questions he asked, but the most important one to him was how our re-

ligion has worked for education. He was told about our ideals of education and religion.

In a recent book entitled *Education—America's Magic* by Raymond M. Hughes, President Emeritus, Iowa State College, and William H. Lancelot, Professor of Vocational Education, Iowa State College, we have the latest statement concerning education in America and in the respective states of America. Speaking of the place of the states of the Union in education, the authors of this book tell us that, "Utah has first place among the states by a wide margin." In speaking of the place of Utah, we find it leads all the states in adult education.

This appears to be due almost wholly to the high value placed on education by the people of Utah, coupled with high efficiency in the expenditure of funds devoted to school purposes. This combination of great effort and high efficiency in the utilization of school

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funds seems to have operated in a remarkable manner to overcome many handicaps.

The general condition of education in Utah is also made by Professor Ellsworth Huntington of Yale University in his interesting book, entitled *Civilization and Climate*, when he writes:

The proud position of Utah is presumably the result of Mormonism. The leaders of that faith have had the wisdom to insist on a thorough system of schools, and have obliged the children to attend them. The "Gentiles" have in self-defense been forced to do equally well, and the result has been admirable. Whatever one may think of Mormonism as a religious belief, it must be credited with having accomplished a remarkable work in spreading a moderate degree of education almost universally among the people of Utah. . . .

Furthermore, the German correspondent was told what his compatriot, Count Keyserling, once wrote. The learned philosopher visited America a few years ago, and on his way across the continent, he stopped off in Salt Lake City. As a result of his visit, he wrote in his famous two-volume work these words:

Undoubtedly Joseph Smith and Brigham Young were just as genuine prophets as were Moses, Luther, and Calvin; only they were exceedingly uneducated.

Then he continues:

We Occidentals are not men of understanding, but men of action. The same Mormons whose religious ideas seemed so childish, have achieved a civilization hardly attained by any other people; in barely half a century, they have changed a salt desert into a garden. They are moreover admirable citizens, law-abiding, honest, and progressive. . . .

It is the farsightedness, the quiet and confident patience, the supreme faith in God with which our people have worked. Beginning with the Kirtland Temple, they built, not for present satisfaction, but for some deep and noble purpose for their God. In the Kirtland Temple, the Prophet Joseph Smith

showed a great love for education and established Hebrew, Greek, and Latin classes, and attended them himself. In Nauvoo, schools were established and a university founded, all for a great and noble purpose. Their lives were the embodiment of political, civil, and religious faith. Let us consider for a moment just one line of thought, an idealism that remains always among the Mormon people. We speak of schools in Kirtland and later in Nauvoo, activities in educational pursuits that eclipsed all other peoples on the American frontier.

Taking their name from a number of our Lord's disciples, the "Seventies" of the Church of Jesus Christ of Latter-day Saints form the central council of the missionary activity of the organization. As early as the Nauvoo period of Mormon history, the need for a fine library was keenly felt, for the seventies must then as now be eagerly reading and searching for the truths of the gospel. In *Times and Seasons*, January 1, 1845, the following item was published:

Among the improvements going forward in this city, none merit [sic] higher praise, than the Seventies' Library. The concern has been commenced on a footing and scale, broad enough to embrace the arts and sciences, every where: so that the Seventies', while traveling over the face of the globe, as the Lord's "Regular Soldiers," can gather all the curious things, both natural and artificial, with all the knowledge, inventions, and wonderful specimens of genius that have been gracing the world for almost six thousand years. . . . (forming) the foundation for the best library in the world!

Nauvoo was destroyed while the Saints were marching to their new home in the far west. But the dreams of the people were never lost, and on July 15, 1851, we read in the Fifth General Epistle of the Church, describing Salt Lake City, the following:

On November 27th, the quorum of Seventies in conference assembled, agreed to erect an extensive rotunda in Great Salt Lake City, to be called the "Seventies' Hall of

Science," and Joseph Young, their President, was appointed trustee and superintendent of the work. The foundation of the hall is commenced on East Temple and Second South streets. [Now Main and Second South Streets.] . . . The design is highly commendable to the brethren and such a building is much needed in this place.

Truman O. Angell, later named as the architect of the Salt Lake Temple, was commissioned to draw the plans for the building, as shown by the long forgotten drawing recently found.

Had the project been carried out, the structure undoubtedly would have possessed unusual architectural interest, for it had a majesty and beauty all its own, surpassing anything on the frontier in originality and dignity. Truman Angell's plans show his response to the contemporary Gothic revival, then in its early stages. It was designed to be the repository for the first library brought to Utah in 1851, but owing to the poverty of the people who were just beginning to establish their homes, President Brigham Young prevailed upon his brother Joseph, President of the Seventy, not to build for some years to come. For this reason the edifice was never started. The seventies continued collecting books, however, and they soon had a fine library of the modern and ancient classics. From the time of the organization of the First Quorum of Seventy in Kirtland, their duties were pointed out by the Prophet Joseph Smith, and they came to realize that they were to be the teachers, the missionaries of the Church. Sensitive to the words as found in the 109th section of the Doctrine and Covenants:

. . . Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom, seek learning even by study and also by faith. (D. & C. 109:7.)

They had a deep desire to have a library of religious, historical, and literary works, that would give them the urge for self-development.

The seventies became readers of the finest literature of the world, beginning with the Holy Bible, the Book of Mormon, and the two other Church works. The people were poor in purse, but they were concerned with certain influences which were given in the writings of great authors. Sublime was their reverence for knowledge which is akin to the love of truth. They knew that a great work of any sort could only be achieved by the power of some ideal. And it is high ideals in the conduct of life that survive.

There was hardly a family living in remote parts of the territory but what had books, and I think many of you can recall the libraries of the Sabbath schools of the early days. President Joseph Young and his co-laborers in the First Council of the Seventy continued through the years to collect books, and the Mormon people became great readers of literature. Many of you older members of the Church can recall the great teachers that were once in the schools and colleges here. A Princeton University professor in his *Life of Mr. Justice Sutherland* has written reverently of Dr. Karl G. Maeser, and others have given the history far and wide of many of the glorious intellects of this people who lived back in pioneer times. There were writers, too, in the earliest days, and it was William Cullen Bryant who chose one of the poems of Sarah E. Carmichael to be in his anthology of American verse. Many of the missionaries who went abroad long years before the railroad, carried in their hand-carts the works of Shakespeare and the German writer, Goethe. My own father carried with him to England in 1857 the essays of Francis Bacon. Practically in every ward of Utah, a library was established in connection with the Sabbath schools. Fortunately, we have in our possession a catalogue of the Seventies Library, which does not classify the books, but there were writings on religion, languages, government, education, ethics, and the various phases of the sciences.

In addition to the Seventies' Library

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was the territorial library brought by ox teams to Utah in 1851. It had been purchased in New York City by Dr. John M. Bernhisel and was a wonderful collection of books. There were the works of Shakespeare, Milton, Bacon, Homer, Juvenal, Lucretius, Virgil, Euripides, Sophocles, Plato, Montaigne, Tacitus, Spenser, Herodotus, Goldsmith, and many others of the great masters of the world's best literature. The library received copies of the *New York Herald*, *New York Evening Post*, the *Philadelphia Saturday Courier*, and the *North American Review*. Of the scientific works there were Newton's *Principia*, Herschel's *Outlines of Astronomy* and Von Humboldt's *Cosmos*. These books were also well-known to Orson Pratt. The treatises on philosophy included the works of John Stuart Mill, Martin Luther, John Wesley, and Emanuel Swedenborg.

The subject of education was just one phase of the conversation with our German visitor. The most important subject was that of religion and our sacred books: the Holy Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price, which took up many hours of the three days our friend was here. I called his attention to the scholarly statement made by the famous German scholar, Adolf Harnack, rector of, and professor of church history in, the university, and member of the Royal Prussian Academy, Berlin:

Gentlemen, it is religion, the love of God and neighbour, which gives life a meaning; knowledge cannot do it. Let me, if you please, speak of my own experience, as one who for thirty years has taken an earnest interest in these things. Pure knowledge is a glorious thing, and woe to the man who holds it light or blunts his sense for it! But to the question, Whence, whither, and to what purpose? it gives an answer to-day as little as it did two or three thousand years ago. It does, indeed, instruct us in facts; it detects inconsistencies; it links phenomena; it corrects the deceptions of sense and idea. But where and how the curve of the world and the curve of our own life begin,—that curve of which it shows us only a section,—and whither this

curve leads, knowledge does not tell us. But if with a steady will we affirm the forces and the standards which on the summits of our inner life shine out as our highest good, nay, as our real self; if we are earnest and courageous enough to accept them as the great Reality and direct our lives by them; and if we then look at the course of mankind's history, follow its upward development, and search, in strenuous and patient service, for the communion of minds in it, we shall not faint in weariness and despair, but become certain of God, of the God whom Jesus Christ called his Father, and who is also our Father.

To close our conversation, mention was made of the life and work of George Santayana who was once professor of philosophy at Harvard University and one of the greatest philosophers of our day. We had read the thirteenth chapter of I Nephi in the Book of Mormon and quoted the reference to a man who was called from among the gentiles.

And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land.

And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters. (1 Nephi 13:12-13.)

George Santayana once wrote a beautiful poem entitled "Faith" which concerns this first journey of Columbus. The opening words are:

O world, thou chooseth not the better part!  
It is not wisdom to be only wise,  
And on the inward vision close the eyes,  
But it is wisdom to believe the heart.  
Columbus found a world, and had no chart,  
Save one that faith deciphered in the skies;  
To trust the soul's invincible surmise  
Was all his science and his only art.

To you, my brother seventies, let me say, "That which thy fathers have bequeathed to thee, earn it anew if thou would possess it."

Be strong and of good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee. (Deut. 31:6.)

May the Lord bless us all, in the name of Jesus Christ. Amen.

### President David O. McKay:

Elder Levi Edgar Young of the First

Council of Seventy, has just spoken to us.

The Tabernacle Choir and Congregation will now sing, "O Ye Mountains High," conducted by J. Spencer Cornwall, and after the singing we will hear from Bishop Wirthlin.

The Choir and congregation sang the hymn, "O Ye Mountains High."

## BISHOP JOSEPH L. WIRTHLIN

### *Presiding Bishop of the Church*

**I** SINCERELY trust, my beloved brethren and sisters, that I might enjoy the Lord's favor during the few minutes that I shall stand before you.

I should like to read to you the thirty-fifth verse of the first section of the Doctrine and Covenants:

For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion.

As we observe conditions in the world today, I am sure we are all agreed that peace has literally been taken from the nations of the earth. We see in Korea a bloody struggle which seems to have no end. Europe is an armed camp. On the other side of the Iron Curtain preparations are being made for a great Third World War. In Iran and in Egypt we observe rebellion. There seems to be a spirit of unrest all over the world. We have been in the midst of war for almost thirteen years. It is true that the representatives of nations have tried to negotiate peace, but we have no peace.

We have all of the difficulties that the Lord spoke of, that peace would be taken from the earth, and that the spirit of Satan would have dominion over the world.

I question if those who sit at the peace table have in their hearts the real spirit of peace. The spirit of peace is the spirit of the Lord Jesus Christ. I regret

when the United Nations was founded, the name of the Redeemer of the World was not used, and for that reason I feel the genuine spirit of peace has not and does not influence the dealings of peace negotiations.

Those who have been sitting around the so-called peace tables of the world, have been cunning and cagey men, negotiating for the sole purpose of acquiring more power, more territory, and in the final analysis of it all, millions of people now find themselves under the heel of the dictator; they have lost their free agency and liberty. They have lost their land.

And as I contemplate these terrible conditions that exist in the world, with me you ask, what counsel or advice has our Heavenly Father for us? Please read the eighth verse of the eighty-seventh section, therein you will find the counsel of the Lord. He said:

Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold, it cometh quickly, saith the Lord.

What are these holy places? They are the holy temples of God. They are the meetinghouses, one in each ward, dedicated to the worship of our Heavenly Father. I would say that our homes can become holy places, if we cultivate the Spirit of the Lord Jesus Christ, the spirit of peace.

As I look into the faces of this vast congregation and I think of the vast radio audience, I know there are many

among you who live under a cloud of uncertainty. Present are fathers and mothers and sons and daughters, wives and sweethearts of the soldiers engaged on the bloody battlefields of Korea. The word may come that your loved one has made the supreme sacrifice, or that your loved one has been wounded and is maimed for life, or your loved one is a prisoner in the hands of a heathen enemy.

There are other perplexing problems that many of us have. Men of affairs walk the floor at night, wondering how their problems are to be solved. We fail to think of the Savior, of his counsel, and his teachings.

I quote to you the twenty-eighth to the thirtieth verses in Matthew eleven, wherein the Savior said:

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light.

And again he said to us, in the twenty-third verse of the nineteenth section of the Doctrine and Covenants:

Learn of me, and listen to my words; walk in the meekness of my Spirit, and you shall have peace in me.

These declarations of the Savior are the peace-call to the faithful, to the obedient, to those who have accepted him as the Redeemer of the World.

With the peace-call comes this admonition to attend the peace meeting of the Prince of Peace.

But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. (*Ibid.*, 59:12.)

And again the peace-call comes,

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day. (*Idem*, 9.)

Here we find the source of real peace in the house of the Lord, upon the Sabbath day, here a peace conference is in session with the Savior of the World. The presiding officers of this peace conference are three high priests, the bishopric of the ward. Under their direction the peace table is prepared by the Aaronic Priesthood, the emblems of the broken body and the spilt blood are laid upon the table before the congregation. Those officiating are priests, teachers, and deacons of the Aaronic Priesthood. And in turn, the sacramental prayers are offered.

I think of the sacramental prayers as prayers of the covenant, for after all, in the blessing upon the bread and the blessings upon the cup there are covenants that we all ascribe to. First, when the bread is blessed, it is sanctified to all those who partake of it. Secondly, they covenant to eat in remembrance of the body of the Prince of Peace, they covenant to remember the spilt blood. Thirdly, they agree to witness unto God their willingness to take upon them the name of Jesus Christ, and remember him always. To take upon one the name of Jesus Christ, to me, means that we will accept the Son of God as the Redeemer of the World, that we will accept his plan of salvation and live it as he has commanded us, and then to remember the great sacrifice that he made upon Calvary's hill.

I feel as we attend the peace meeting of the Savior in holy places of worship, that we have no idea of the suffering that the Savior passed through both in the Garden of Gethsemane, and also on the cross.

We covenant to keep his commandments which he has given us. And the Lord covenants with us, if we will keep his commandments, if we will remember his great sacrifice, if we will accept him fully, that he, in turn, will reward us with the association of his Holy Spirit.

And as the Sabbath comes to an end, and we return to our homes, we should go forth with the determination to keep

the commandments of the Savior of the World. The first one being:

... love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . .

And the second is like unto it, Thou shalt love thy neighbour as thyself. (Matt. 22:37, 39.)

We speak of love. As I define it, it is the great motivating, stimulating passion which activates us to render service to God, to keep his commandments, and to express our love for him by obedience to his commandments. And if we love our neighbor we will render service to him, whether it be of a materialistic or a spiritual nature.

Third, the Savior said to pray always that ye may not faint. I am sure that we will all agree these are times when the hearts of men are faint, when their hearts fail them.

But in our homes, with the Spirit of Jesus Christ in our souls, we can pray to God, father and mother, sons and daughters meeting together around the family altar of prayers, the Spirit of the Christ will be there in rich abundance, giving us the spirit of love for one another, the spirit of wanting to serve God, the spirit of unity, and the spirit of cooperation in all of our endeavors.

Fourth, that we garnish our thoughts and our minds with virtue. Only clean minds and clean bodies can enjoy the Spirit of the Lord Jesus Christ, the spirit of peace.

Fifth, as servants of God, holding his Holy Priesthood, we will recognize our responsibility therein and perform our duties with willing and prayerful hearts.

Sixth, that we will remember the widow, the orphan, the unemployed, and the aged, that we will pledge our support to the welfare program, to the end that there will be in the storehouse of the bishop, the necessities of life to take care of those who are in distress.

This is pure and undefiled religion. Herein we are expressing love for our neighbor who may be in need.

We must remember our dead ancestry, that we will follow the admonition of

the prophet, when he declared the time would come when the hearts of the fathers would be turned to the children, and the hearts of the children would be turned to the fathers lest the Lord come and smite the earth with a curse.

We will meet all of our obligations with glad hearts, remembering that if the kingdom of God is to grow and expand in the earth, it is necessary that finances be available to pay for the operation and the expense of the Church. That none of us are going to find means and ways where we might deduct from the Lord's tenth this item or that item. If we will pay our tithing in full, the promise of the old prophet will be ours when he said if we would take our tithes to the storehouse of the Lord, the heavens would be opened and abundant blessings would come upon us to the extent that we would not be able to hold them.

Brethren and sisters, if we love the Christ, if we keep our covenants at his peace table, each Sabbath day, and keep his commandments throughout the week, there is no question in my mind but what our homes will become holy places, where the Spirit of Christ will abide in rich abundance, and where we will be protected from harm and the evils of the world. I am sure if we will do this, subscribe to the peace covenants made at his peace table, through his Holy Spirit the words will come,

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. (John 14:27.)

Yes, there may be war, there may be famine, there may be the disturbances of nature, nations may crumble into dust at our feet, but I promise you that our Redeemer, the Prince of Peace, will keep his covenant with us. He will give us hope and assurance, and whether it be in death, or whether it be in life, he will receive us.

How many of us are attending the peace meeting of the Lord Jesus Christ. In the Church at the present time twenty-five percent of its members at-

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tend the sacrament meeting on the Sabbath day. However, it is inspiring and encouraging to know that the Latter-day Saint girls between the ages of twelve and nineteen attend sacrament meeting in the summertime to the extent of forty-eight percent and in the wintertime fifty-five percent. The average attendance at sacrament meeting of the Aaronic Priesthood bearers is thirty-seven percent.

What a grand and wonderful thing it would be if this holy place of the Lord on the Sabbath day were filled to capacity, that each and every individual member of this Church that has made covenant in the waters of baptism, would follow the commandments of the Christ and in particular attend the sacrament meeting.

Who am I to say that we should have a fifty percent attendance at sacrament meeting, or a seventy-five percent attendance at the sacrament meeting? I have no right to put a limitation on the number that should attend. The Lord has put no limitation on it any more than to expect every member of this Church to attend to the revealed meeting, the most important meeting of the week, the peace-meeting of the Lord Jesus Christ and to partake of the emblems of the Last Supper and renew our covenants with him.

And in partaking of the sacrament it is well that we follow the admonition of Paul to the Corinthians:

But let a man examine himself, and so let him eat of that bread, and drink of that cup.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

For this cause many are weak and sickly among you, and many sleep. (1 Cor. 11:28-30.)

Paul declared to the Romans in the seventeenth verse of the fourteenth chapter of Romans:

For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

I submit the question, "How many of us think that the kingdom of God is meat and drink, made up entirely of the materialistic things of the world?" When we spend our time in the fields plowing, when we spend our time in our businesses, when we spend our time in seeking pleasure in the world on the Lord's day, it is an indication that we accept the kingdom of God as one of meat, drink, and the materialistic things of life, rather than righteousness and peace and joy in the Holy Ghost, the things of the kingdom of God.

There is a growing tendency in the Church to think if we attend Sunday School on the Sabbath morning and partake of the sacrament, all of the requirements have been met. I hear the words of the Prophet Brigham Young on this point. He said, speaking of the sacrament,

Teach its observance to your children; impress upon them its necessity. Its observance is as necessary to our salvation as are any of the other ordinances and commandments that have been instituted in order that people might be sanctified. (*Discourses of Brigham Young*, p. 171.)

He further declared,

In some of our wards and settlements the administering of the sacrament has been introduced in the Sunday schools. It is very pleasing and gratifying to the spirit that I possess, for the parents to see that their children attend Sunday school, and receive the proper instruction with regard to their faith. [*And I want you to mark this and I emphasize it*]: After the Sunday school is over, let the parents take the pains to bring their children to meeting. (*Ibid.*, 173.)

What meeting? The sacrament meeting, the peace meeting of the Prince of Peace.

The Sunday School is under mandate to teach the gospel of the Lord Jesus Christ to the membership of the Church. I am sure in the Sunday School they teach the children the significance of the sacrament, and I am sure along with it, they also teach them the necessity of attending the sacrament meeting.



The sacrament meeting, brothers and sisters, should become the family meeting of the Church, where father, mother, sons, and daughters attend together and renew their covenants as they partake of the emblems of the Last Supper.

The Lord Jesus Christ said:

Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. (Matthew 19:14.)

If we fail to take our children to the sacrament meeting, we are not taking them to the Savior as he commands us. I am sure that every child that partakes of the sacrament, and has an understanding of it, must feel the kindly spirit of the Savior of the World.

The Lord Jesus Christ keeps his promises if we keep ours. This terrible war is constantly upon my mind. I think of young men in the foxholes and in the bunkers on the rocky hillsides of Korea, where under the direction of their group leader, or possibly one of our chaplains, they surround the peace-table of the Lord Jesus Christ, partake of the emblems of the Last Supper, make covenant with him to always remember him, and as a reward, I am sure that his Spirit whispers to them, "My peace I give unto you." They are

comforted, they have solace in their hearts, and whether in life or in death, the Lord will bless them and receive them unto him.

The great obligation that rests upon us as long as we enjoy membership in the Lord's Church, is to attend the peace meeting, to participate in the negotiations of the sacrament table wherein we again renew our covenants with the Lord Jesus Christ. And just as surely as we live, regardless of what the conditions in the world may be, the word of the Savior will be kept when he said,

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. (John 14:27.)

Brethren and sisters, in these hours of distress, war and destruction, I promise you if we will go to the peace meeting of our Savior, the Lord Jesus Christ, every Sunday, his Spirit will be there in rich abundance, we will take it into our homes, and by keeping his commandments our homes can become a holy place, they can become houses of God, which blessing I pray we will all enjoy, in the name of the King of Peace, the Lord Jesus Christ. Amen.

## ELDER ALMA SONNE

### *Assistant to the Council of the Twelve Apostles*

**M**Y BRETHREN AND SISTERS: I trust and I pray that the good spirit which has been present throughout these conference sessions may continue with us during the few moments I stand here. I am convinced that there is something greater than man's wisdom back of the great conference system, which was inaugurated by Joseph Smith, the Prophet, in the early days of the Church. We have come here, you and I, to be refreshed and to be strengthened; to be edified and reassured in our faith. We have never gone away disappointed. The Lord has blessed his people abundantly, and will continue to bless them in the future. Who can estimate the influ-

ence and the spiritual power which emanate from these inspiring conference sessions? We come here full of eagerness and anticipation; we listen to the sermons, to the fervent prayers, to the music and the songs of Zion, to the stirring hymns sung by the congregation and last but not least to the anthems and the renditions by our great choir. We are deeply touched and uplifted. Surely, it is good to belong to a Church that is progressive, farseeing, and inspirational in its program—a program that is calculated to prepare us as members for the eventualities which are sure to come.

We recognize and are aware of a

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similar power and influence emanating from the missionary system of the Church. Who can measure the influence of just one missionary who goes into the world to proclaim the gospel message? The missionary spirit which rests upon him, somehow or other, reaches out to the home from which he comes, to his relatives and friends and to all with whom he comes in contact. His life becomes a great missionary force in the world.

The Latter-day Saints believe in a God who is not only the Creator, but who is also the Ruler of the universe. He intervenes in great crises when God's plan is in jeopardy and his divine purposes are threatened. I recall, as an example, an incident in the Civil War. It occurred when the Confederates brought out the strange battleship known as the *Merrimac*. The people of the North were alarmed. The advisers of Lincoln became hysterical. Fear and apprehension took hold of the people. Many complaints came to President Lincoln. "They will shoot down the Capitol," they said. He replied, "God will not permit it. This is his fight." I am sure Lincoln prayed. I feel certain he trusted in God, for on one occasion he is reported to have said, "I have been driven to my knees with the overwhelming conviction that I had nowhere else to go." Lincoln's prayer was answered, because on a beautiful morning, there appeared in the same waters opposite the nation's Capitol, another strange battleship. It was John Ericson's *Monitor*. The battle that ensued between these two ships was not unlike the battle between David and Goliath. The *Merrimac* was defeated as was the great giant, Goliath.

I recall, four years ago, driving through the ruined city of Dunkirk, the city which has become famous in world history, because it has suffered ruin and devastation so many times. As we drove through the city, I remember the road led us along a narrow canal. On the right of us lay the ruined city, almost entirely destroyed, on the left was

the open country over which the German army approached. Three hundred and fifty thousand British soldiers lay with their backs to the ocean behind improvised fortifications. It looked like annihilation, capture, or defeat for the British army; but at the crucial moment when Britain's soldiers needed help, the God of heaven intervened. What happened? At that moment, a dark, black mist settled down directly over the narrow canal. All visibility disappeared and military operations ceased. How long? Just long enough for Britain's soldiers to escape and make their way across the channel to English shores. I firmly believe that the Almighty can and does intervene in great crises for the benefit of his children, especially when freedom and liberty are at stake.

Another incident is recorded in world history. It happened in the year 1588 when King Philip of Spain sent his "invincible armada" out to destroy the inferior British navy. The British navy was no match for the powerful Spanish fleet of one hundred and twenty ships, armed and equipped for battle. Once again the Almighty came to the rescue of the British. At the right moment a storm arose on the high seas, and the Spanish fleet was scattered. A few of them made their way into the French harbor of Calais, but were forced to leave. They were eventually overtaken and destroyed by the British. Thus the tyranny of Spain came to an end, and a new era in human history was begun. Do you question this intervention of God who presides over the destiny of nations?

When President Levi Edgar Young and Bishop Joseph L. Wirthlin referred to Christopher Columbus as the discoverer of the New World, I thought of him standing high on his little craft fighting and defying, not only the elements and the turbulent waves, but also the superstition and ignorance of his crew to discharge his God-appointed mission. It was no accident that he was permitted to reach the shores of San Salvador in the flimsy vessels he had at

his disposal. He was right when he said he was "moved by the Holy Ghost" to achieve his ambition. And thus a new world, new opportunities, and new ideas were given to men to be developed and to be used for God's purposes. Neither can we doubt that Brigham Young, prophet, statesman, and colonizer, was similarly called and inspired in his great pioneer achievement. He and his people were protected in their migrations. By every law of probability they should have perished in the desert. But they did not perish, for God's protection was upon them.

I pray that we may appreciate our membership in the Church and that we may be true and faithful to the standards by which we are guided. An investigator once said to me, "Your Church is the only Church on the face of the earth that advocates high standards and noble ideals." His conclusion, I hope, was not correct, but we must preserve the standards, the ideals, and the faith committed to us through Jesus Christ. May we do so, I pray in his name. Amen.

### President David O. McKay:

You will be pleased to learn that at the fifth session of this General Conference, there were in attendance in the Tabernacle, the Assembly Hall, Barratt Hall, and on the grounds, 17,825 members of the Priesthood. In addition to that, we learned by telephone that there were assembled down in the Joseph Smith auditorium, Brigham Young University, from 800 to 1000 other members of the Priesthood. That gives you an idea of the activity and strength of the Priesthood of the Church.

This morning Elder LeGrand Richards delivered an excellent sermon over the Church of the Air. We hope all of you heard it. And at 9 o'clock there was presented the usual Choir broadcast over the national hook-up, the Columbia Broadcasting System. They, with the excellent two-minute sermon-

ette given by Elder Richard L. Evans, were heard by probably several million people. We commend President Evans for the great service he is thus rendering. It is marvelous how he maintains that high standard of excellency week after week. This morning was no exception. The Lord bless the Choir, President Evans, and all other forces contributing to the preaching of truth, the spreading of the Gospel of Peace.

We are glad this morning to note in the audience the presence of several of our representatives in Congress, the presence of our State, County and City officials, leading educators, members of the faculty of the University of Utah, President of the Agricultural College, and others; President and Deans from the Brigham Young University; President and members from the Ricks College; of course we have the members of the Church Board of Education a hundred percent,—those are the members of the Council of the Twelve and Presidency; also Directors of Institutes and Seminaries; and the President of the Weber College and some members of the faculty we note. I am not sure whether the Director of the Branch Agricultural College is present. If so, we welcome him also.

The closing song will be by the Tabernacle Choir, who will sing that exquisite little poem by Tennyson "Crossing the Bar." It breathes the truth of immortality. The Choir will be led by Elder Spencer Cornwall and the closing prayer will be offered by Elder David I. Stoddard, formerly President of the California Mission, after which this Conference will stand adjourned until 2 o'clock this afternoon.

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The Choir sang, "Crossing The Bar." Elder David I. Stoddard offered the benediction.

Conference adjourned until 2 o'clock p.m.

## THIRD DAY

### AFTERNOON MEETING

The concluding session of the Conference convened promptly at 2 o'clock, Sunday afternoon, October 5th.

Once more the various buildings were crowded with people: The Tabernacle, the Assembly Hall, and Barratt Hall, and once more thousands assembled on the Tabernacle grounds to listen to the proceedings of the Conference.

#### President David O. McKay:

We have been requested by our solicitous City officials that we keep the aisles clear, particularly the aisles in the gallery. If anyone should be taken suddenly ill, it would be difficult for the ushers to bring immediate relief. Will you please cooperate with them. We thank these officers at this time for their attentive and effective activity on the Temple Grounds and at street crossings. We commend the people, generally, who are on the grounds and in the Tabernacle, for their care in keeping the grounds neat and presentable.

The officers, also, would like us to suggest that all who drive automobiles be a little more careful. There should be no reckless driving on the streets at any time, and particularly during the crowded conditions of the streets during our General Conference.

To our listening audience on the air I announce that this is the concluding session of the 123rd Semi-Annual conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City. These services are being broadcast in the Assembly Hall, also in the Barratt Hall, over a loud speaking sys-

tem, and by television. The proceedings are also broadcast over KSL and through KSL over all the stations mentioned at the opening session last Friday morning. Again we thank these stations in our surrounding states for their cooperation.

The music for this session will be rendered by the Tabernacle Choir, under the direction of J. Spencer Cornwall, Alexander Schreiner is at the organ.

We shall begin the service by the Tabernacle Choir singing, "Fierce Raged the Tempest," composed by a member of our Church, with J. Spencer Cornwall conducting.

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Singing by the Choir, "Fierce Raged the Tempest."

#### President David O. McKay:

Brother Cyril Jenkins of Australia composed the anthem to which you have just listened. He is now in London.

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Elder O. A. Sonne, Patriarch to the South Los Angeles Stake, offered the invocation.

The Tabernacle Choir then sang the hymn, "Though Deep'ning Trials Throng Your Way," Brother Cornwall conducting.

#### President David O. McKay:

Elder Ezra Taft Benson will follow President J. Reuben Clark, Jr., of the First Presidency, who will now present the General Authorities, General Officers and General Auxiliary Officers of the Church for the sustaining vote of this General Conference.

President J. Reuben Clark, Jr., Second Counselor in the First Presidency presented for the vote of the people the General Authorities, General Officers, and General Auxiliary Officers of the Church, and they were unanimously sustained by those present. The list as presented and sustained is as follows:

## GENERAL AUTHORITIES OF THE CHURCH

## THE FIRST PRESIDENCY

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Stephen L. Richards, First Counselor in the First Presidency.

J. Reuben Clark, Jr., Second Counselor in the First Presidency.

## PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

## QUORUM OF THE TWELVE APOSTLES

Joseph Fielding Smith

John A. Widtsoe

Albert E. Bowen

Harold B. Lee

Spencer W. Kimball

Ezra Taft Benson

Mark E. Petersen

Matthew Cowley

Henry D. Moyle

Delbert Leon Stapley

Marion G. Romney

LeGrand Richards

## PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in The First Presidency, the Twelve Apostles, and the Patriarch to the Church as Prophets, Seers and Revelators.

## ASSISTANTS TO THE TWELVE

Thomas E. McKay

Clifford E. Young

Alma Sonne

George Q. Morris

Stayner Richards

ElRay L. Christiansen

John Longden

## TRUSTEE-IN-TRUST

David O. McKay

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

## THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young

Antoine R. Ivins

Richard L. Evans

Oscar A. Kirkham

Seymour Dilworth Young

Milton R. Hunter

Bruce R. McConkie

## PRESIDING BISHOPRIC

Joseph L. Wirthlin, Presiding Bishop

Thorpe B. Isaacson, First Counselor

Carl W. Buehner, Second Counselor

## CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant

## GENERAL CONFERENCE

Third Day

## CHURCH BOARD OF EDUCATION

David O. McKay  
 Stephen L. Richards  
 J. Reuben Clark, Jr.  
 Joseph Fielding Smith  
 John A. Widtsoe  
 Albert E. Bowen  
 Harold B. Lee  
 Spencer W. Kimball  
 Ezra Taft Benson

Mark E. Petersen  
 Matthew Cowley  
 Henry D. Moyle  
 Delbert Leon Stapley  
 Marion G. Romney  
 LeGrand Richards  
 Adam S. Bennion  
 Franklin L. West

## COMMISSIONER OF EDUCATION

Franklin L. West

## SEMINARY SUPERVISORS

J. Karl Wood  
 Joy F. Dunyon

## AUDITING AND FINANCE COMMITTEE

Orval W. Adams  
 Albert E. Bowen

George S. Spencer  
 Harold H. Bennett

## TABERNACLE CHOIR

Lester F. Hewlett, President  
 J. Spencer Cornwall, Conductor  
 Richard P. Condie, Assistant Conductor

## ORGANISTS

Alexander Schreiner      Frank W. Asper  
 Roy M. Darley, Assistant

## CHURCH WELFARE COMMITTEE

## ADVISERS

John A. Widtsoe  
 Albert E. Bowen  
 Harold B. Lee  
 Henry D. Moyle  
 Matthew Cowley  
 Delbert L. Stapley  
 Marion G. Romney  
 LeGrand Richards  
 Thomas E. McKay

Clifford E. Young  
 Alma Sonne  
 ElRay L. Christiansen  
 John Longden  
 Antoine R. Ivins  
 Oscar A. Kirkham  
 Joseph L. Wirthlin  
 Thorpe B. Isaacson  
 Carl W. Buehner

General Presidency of Relief Society

## GENERAL COMMITTEE

Henry D. Moyle, Chairman  
 Harold B. Lee, Managing Director  
 Marion G. Romney, Assistant Managing Director

Paul C. Child  
 T. C. Stayner  
 Mark B. Garff  
 Leonard E. Adams  
 J. Leonard Love  
 W. T. Lawrence

Lorenzo H. Hatch  
 Walter Dansie  
 LeRoy A. Wirthlin  
 A. Reed Halversen  
 Henry C. Jorgensen  
 Walter Stover

## GENERAL AUXILIARY OFFICERS OF THE CHURCH

## RELIEF SOCIETY

Belle Smith Spafford, President  
 Marianne Clark Sharp, First Counselor  
 Velma N. Simonsen, Second Counselor  
 with all members of the Board as at present constituted

## DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent  
 David Lawrence McKay, First Assistant Superintendent  
 Lynn S. Richards, Second Assistant Superintendent  
 with all members of the Board as at present constituted

## YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Elbert R. Curtis, General Superintendent  
 A. Walter Stevenson, First Assistant Superintendent  
 David S. King, Second Assistant Superintendent  
 with all members of the Board as at present constituted

## YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Bertha S. Reeder, President  
 Emily H. Bennett, First Counselor  
 LaRue C. Longden, Second Counselor  
 with all members of the Board as at present constituted

## PRIMARY ASSOCIATION

LaVern W. Parmley, President  
 Arta M. Hale, First Counselor  
 Florence H. Richards, Second Counselor  
 with all members of the Board as at present constituted

**President J. Reuben Clark, Jr:**

President McKay, so far as I could see the voting was unanimously in the affirmative, with no negative votes cast.

**President David O. McKay:**

You have just heard President Clark of the First Presidency present the

General Authorities, General Officers, and General Auxiliary Officers of the Church. We thank you, brethren and sisters, for your unanimous vote in the affirmative.

Our first speaker will be Elder Ezra T. Benson of the Council of the Twelve. He will be followed by Elder Stapley of the Council of the Twelve.

## ELDER EZRA TAFT BENSON

*Of the Council of the Twelve Apostles*

**M**Y BELOVED brethren and sisters, in deep humility I pray for the sustaining power of the Holy Spirit and for an interest in your faith and prayers.

I have rejoiced in this great conference of the Church and kingdom of God. My soul has echoed approval to every-

thing that has been said and done. I am grateful for my testimony of this great latter-day work, proud to be a part of it, grateful to see the great progress that is being made as it moves forward in the accomplishment of its great mission.

With you, I thrilled at the opening

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address of our beloved President, David O. McKay, a great message of hope, love, and encouragement. I was happy to have him refer to his visit abroad, and I was pleased that Brother Stayner Richards filled in a few of the gaps which President McKay left unfilled because of his sweet modesty.

My thoughts have been turned back a few years to a glorious, yet trying, but profitable year spent abroad. Not only through these first two addresses, but also through the singing of the German Saints in our sessions on Saturday, my thoughts have been turned to the hazardous, but never-to-be-forgotten year 1946 spent in Europe.

I have lived again, my brethren and sisters, months spent among these wonderful people in our missions in Europe. I shall ever be grateful to the First Presidency and my Brethren for the rich opportunity which was mine, and I am grateful to the Saints for the great lessons which they taught me. I shall ever be indebted to them for the blessings that came to me because of my association with them.

As I listened to the singing of our German-speaking choir, I thought of the first time I heard the Saints singing in war-torn, occupied Europe. In the city of Karlsruhe, where we had gone to try to attend a conference of the Saints, we had difficulty finding the meeting place. We had to leave our car blocks away because of the rubble that filled the streets until there was only a narrow path. Finally when we sighted the partially bombed building, we heard the strains of one of our great Latter-day Saint hymns.

I do not believe that "Come, Come, Ye Saints" ever stirred the souls of the Pioneers more deeply than it did that little party of missionaries as we approached that meeting of the Saints. I shall never forget looking into their upturned faces that Sabbath day. God bless them one and all!

I thought, too, of our visits to other cities—to Frankfurt, Friburg, Hamburg, Hanover, and our first visit to Berlin. The three and one-half hour meeting

with the Saints in Berlin will never be forgotten, nor shall I forget my feelings as we looked into the faces of refugees who had come across country on foot from Poland—people half-starved, with all their earthly belongings on their backs, and yet with the light of truth and faith in God shining in their eyes.

I shall never forget some of the accounts that were related of the hardships which had been endured by members of the Church in Germany and in Austria, way up in Norway, in Holland and Finland, Denmark, France, Belgium, Czechoslovakia, England, and in other countries in Europe.

I remember, too, my brethren and sisters, when the first Church welfare supplies arrived in Berlin. I presume you have never had the great and trying experience of looking into the faces of people who are starving when you are unable to give them even a crust of bread. We faced that as we first met with the Saints in parts of Europe.

But when the welfare supplies came, it was a time never to be forgotten by these faithful Saints. I can see them now in tears, weeping like children, as they looked upon those first boxes of welfare supplies when they reached occupied Germany.

I have recalled also during this conference, driving through the cities, through the streets, down the once most beautiful street of *Unter den Linden* and looking over at the once beautiful *Tiergarten* in Berlin. I remember the Saints pointing out the Kaiserhof Hotel, in ruins, where President Grant and President Clark had stopped when they visited in Germany, and also the destruction of government and university buildings. Yes, I have recalled driving through the industrial Ruhr, once the pride of a great nation but now blasted and silent as death.

I thought, too, this morning and during the conference of our visit to Poland, into the city of Warsaw by freight plane, our meeting with the Saints down in Breslau, recently taken over by the



Polish nation under the direction of the communists.

I remembered our meeting with the Saints way up in East Prussia, near the Russian border, Saints who had known slave labor, who had suffered indescribable privation and hardship, worse than death, and yet whose faith and whose testimonies were still burning brightly.

I recalled visiting the great centers of destruction, where under the rule of the powerful despot and dictator, hundreds of thousands of human beings have been slaughtered as evidenced by piles of human ashes. In Dachau alone, there were 138,000 destroyed, and this but a small part of some twenty million total who had been brutally slaughtered.

I remember, my brethren and sisters, great tracts of once fertile and productive land lying idle. The anomaly of land idle, and people starving because there was no seed to plant, no machinery with which to plant, cultivate, and harvest, and no power because power machinery had been destroyed and horses had been killed during the bombing and many others killed and eaten for human's food! All these and many other things have passed through my mind the last few days as we have been assembled here in conference.

The aftermath of the war is usually worse than the actual physical combat. Everywhere there is the suffering of old people, innocent women and children. Economies are broken down, the spirits of people crushed, men and women bewildered and a spirit of frustration prevails. It is a saddening thing to see people who have lost their freedom—the right to choose—who have lost their right to move about freely, to assemble together as we meet here today. I recalled, too, the sin and corruption, the immorality and the starvation that always follow war.

As a result of witnessing these conditions, there came a deep feeling of gratitude in my heart for enduring faith and an appreciation to our faithful Saints for the lessons which they taught me. I came to have a new appreciation for some of our principles

and teachings because of the devotion and example of these good people.

I came to love the Word of Wisdom more than ever before, as I saw its effects in the lives of our people. I saw them get their limited rations, in some of which there would be a small quantity of tobacco. Then the Saints would trade that small quantity for more food, while those with the tobacco habit would trade their limited amount of food for more tobacco even at the risk of starvation. I feel sure that many of the Saints are, no doubt, alive and well today because of their acceptance and living of this simple, and I think often unappreciated, law of health given to the Saints through the goodness of the Lord.

I saw people whose craving for drugs and stimulants had been intensified because of hunger. Men and women offering to sell their clothing, to barter their children's food, and in some cases to surrender their own bodies for immoral purposes in order to satisfy the craving for cigarets.

I have here an excerpt from an article by Louis Hagen, correspondent for the London *Sunday Express*, who had reported on conditions in 1946, in Germany particularly. This article is entitled, "How the Cigaret Rules Germany." He states:

At times they have become quite maniacal, selling their children's food, their belongings, and even themselves to get cigarets. One cannot possibly imagine the length to which people who lack tobacco will go to get a smoke. It is far worse than hunger. If you are hungry and smoke, you don't feel so hungry. But hunger intensifies tenfold the desire to smoke. Most German people are usually hungry.

If anyone thinks that Germany is not yet punished sufficiently, they might suggest the withdrawal of all cigarets. That would be worse than any other punishment that could be devised.

We stood on the street corners of some of the cities in the occupied areas and watched men literally fight for a cigaret butt flipped into the streets by American soldiers. We saw mothers stand on the

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street corners and direct their little daughters down the sidewalks to pick up cigaret stubs thrown out of jeeps and other military vehicles and bring them back while those mothers stood on the street corners and smoked.

Yes, the Saints taught me a new appreciation for the Word of Wisdom. They taught me also a deeper appreciation for this intangible thing we refer to as a testimony—this thing that provides an anchor for men and women during times of great stress, trial, and hardship, yes, a testimony that brings peace to the soul even during times of war and struggle and hardship, that gives hope to the weary, and the depressed. Yes, a testimony that brings great power into the hearts of men and women during their darkest hours.

This is one of the peculiarities of this great people—the Latter-day Saints—a personal, individual testimony. I saw people peacefully happy in their hearts, while standing amidst the ruins all around them. I heard people bear testimonies to the goodness of the Lord unto them, although they were the sole remaining member of a once prosperous and happy family, the others all destroyed in the great struggle. Yet their spirits were sweet. They thanked God for the knowledge that was theirs and the assurance they had that some day in the Providence of God they would be reunited with their loved ones.

I came to know, my brethren and sisters, through the lives of our Saints abroad, that men and women who have a testimony of this work can endure anything which they may be called upon to endure and still keep sweet in spirit.

The Saints in Europe taught me a new appreciation for the priesthood of God. I heard them bear testimony of their gratitude for the priesthood in their homes. Many families who had been isolated from other representatives of the priesthood during the bombing and during sickness told of their gratitude that they had in their homes the authority and the power to lay their hands

upon members of their families, and under the inspiration of heaven invoke God's healing power upon them.

My brethren and sisters, this is a priceless blessing. I heard them speak of their gratitude that in their homes, while isolated from the rest of the members of the mission, they were able to administer the sacred emblems. Yes, even at times when they did not have bread, they used potatoes or potato peelings as the emblem but had the sacrament administered to members of their own household.

Oh, my brethren of the priesthood, no honor that will ever come to any of us conferred by men of the world, or any man-made honorable body, will ever approach in importance the great honor and blessing which came to us the day we were ordained to the Holy Melchizedek Priesthood. This is a priceless blessing, an eternal blessing, and I hope and pray that we will honor it all the days of our lives.

Wealth, power, position, are as nothing, by comparison, to the honor and blessing which comes through the priesthood of the Living God. I know that many of our brethren today are facing responsibilities as we go to the polls. Many of them will be elected to legislative bodies; others will be chosen as chief executives in municipalities, to positions of trust in counties and states. We honor you because of your interest in political affairs, and we have confidence that you will always remember that no political power or office which may ever come to you will even approach in importance the great blessing and honor which came to you when you were ordained to the Holy Priesthood of God.

I thank the Saints abroad because they gave to me a deeper appreciation for the blessings of the holy temples. Sometimes, my brothers and sisters, I feel that we take these blessings largely for granted. Sometimes we live almost under the eaves, in the shade of the temple, and fail to take advantage of the priceless blessings that are available to us in the House of the Lord. The

richest blessings of this life and of eternity are tied up with these sacred ordinances.

When I heard and saw the yearning in the hearts of the Saints that they might some day go to the temple and have open to them the richest blessings known to men and women in this world, I got a new appreciation of the blessings which we have available to us in these sacred buildings. I rejoice in my heart in the announcement of the First Presidency that a temple will be constructed in Switzerland. It is an answer to a prayer of years in my heart that some day temples might be erected close to those devoted Saints in Europe. I hope and pray that some day temples will be built in other parts of the world.

Many of the Saints would give their all if they could just enter the House of the Lord and have those sacred ordinances performed.

I remember one lovely old lady, a devoted sister that I met in a meeting of the Saints way down in Vienna, Austria. She was a little old lady, faithful and true. She had been ostracized by her people, by her community. She had been thrown into prison because she failed to bow at the feet of the man who at one time was the minister of her church. She endured hardships; she had been in a concentration camp; and after much struggle and effort on the part of the members of her family here in Zion, and members of Congress from Idaho and Utah, she finally arrived in Zion. When I saw her in a little community up in southeastern Idaho, she expressed, through her daughter, because she could not speak English, her gratitude for her arrival in Zion, and then she added:

"The American doctors do not give me much hope that I'll ever be strong again. I have been starved so long, they say." Then her face lighted up and she added, "But it doesn't matter, just so long as I get strong enough to go up to Idaho Falls or down to Logan and go through the temple. Then I am ready to go."

I am grateful to the Saints for the lessons which they taught me while I mingled among them. My brethren and sisters, may we appreciate the blessings which are ours. May we realize that all these material things are but a means to an end. We are but stewards here in mortality. God will hold us accountable for the use of the material things with which he has blessed us. Let us ever remember that the end is spiritual.

May we, as individual members of the Church, realize that all of our blessings come from above. May we be true to our covenants. May we live the gospel. May we appreciate the blessings of the Word of Wisdom, the priesthood of God, the blessings of the House of the Lord, and the priceless blessings of a personal testimony of the divinity of this work.

May God bless us to this end, I humbly pray as I add my testimony to those borne, in the name of Jesus Christ. Amen.

**President David O. McKay:**

Elder Delbert Leon Stapley of the Council of the Twelve will now speak to us, and he will be followed by Elder Clifford E. Young, one of the Assistants to the Twelve.

## ELDER DELBERT L. STAPLEY

### *Of the Council of the Twelve Apostles*

**M**Y BROTHERS AND SISTERS—I have rejoiced in the spiritual messages of this conference. My faith has been stimulated. I have resolved to be more devoted and more diligent in my

service to the Master. I do not want to take much time this afternoon, and the things that I had thought of saying, I think I shall reserve for some future time.

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I need the strength of the Lord as I talk to you for a few moments, and do solicit an interest in your faith and prayers, my brothers and sisters.

This conference has been devoted to a love for and an appreciation of the great blessings that the Church affords to each of us. We have been challenged to devoted service and to live according to the standards, the ideals, and the teachings of this great Church of ours. I also hope we have felt the need of searching for the blessings of the fathers, that those things enjoyed by the ancients may be restored to us and enjoyed by us in this the Dispensation of the Fulness of Times.

I remember that the progenitor of the great Israelite family was not satisfied with the conditions found in his homeland, and said to secure happiness and peace it was necessary for him to seek for the blessings of the fathers, and the right to administer the same. He had been a follower of righteousness, desiring to receive instructions and to keep the commandments of God, and sought the great blessings of the priesthood, and to be a father of many nations.

And as descendants of this great leader, we, too, should be followers after righteousness, and should seek to know the mind and will of God in order that our lives might conform thereto.

I remember the great devotion of Enoch, who labored constantly and faithfully to perfect his people that they might behold the face of God, and enjoy his presence. He labored valiantly as a servant of the Master, and while many failed to accept the gospel message of salvation, there were many who did, and through obedience to the gospel, they were perfected, and were not only permitted to look upon the face of God but were privileged to dwell in his presence and became so sanctified that the Lord received them to himself.

Moses the great deliverer of the Israelites, sought through the Holy Priesthood and the gospel of the Redeemer to perfect and sanctify the Israel-

ites as they wandered in the wilderness, but they would not obey the great law of the gospel. They could not forget the idolatry and the fleshpots of Egypt; they sought to worship images and do things that were contrary to what God would have them do, and as a result this great leader was unable to perfect his people to behold the face of their God as he attempted to do, therefore God took Moses, the Holy Priesthood, and the gospel, from the Israelites, and in the place of the gospel with its great blessings, gave them the carnal code of laws.

The Savior came at the appointed time, and this carnal code of laws given as a schoolmaster to prepare the children of God for his coming, failed in its great purpose.

But the Lord established his work, called chosen servants to assist him in the service of the ministry, and as the Apostle Paul said to the Ephesians,

... he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. (Eph. 4:11-12.)

These devoted servants gave their time and talents willingly to the saving of souls, but apostasy crept in, and the great work of the apostles and others in a measure, was lost. They failed to perfect the people to behold the face of their Redeemer.

And again in this day, the same officers are in the Church and kingdom of God, and have the same commission of perfecting the Saints and edifying the body of Christ.

Now, my brothers and sisters, it seems to me we do have a great responsibility as members of the Church, for the Lord has placed upon us the responsibility of carrying this gospel message to every nation, kindred, tongue, and people. I do not think we can accomplish the great purposes the Lord has placed upon us unless we perfect ourselves and sanctify our souls to enjoy the inspiration and the direction of

the Holy Ghost, that each of us is entitled to as baptized and faithful members of his kingdom. I believe a bishop called to preside over a ward, needs to perfect and sanctify himself above that of his brethren and sisters, otherwise he cannot give the quality of leadership required in his ward.

I think that same principle holds true for a president of a stake, and on up to and including the President of the Church. I am sure that in our beloved President we have an individual who has well perfected himself, enjoys the love of our Creator, and is inspired of him in the great ministry and service he renders to his fellow men.

My brothers and sisters, we need to incorporate into our lives all the refining influences of the gospel of Jesus Christ. There is much that pertains to the gospel we need to know, and that we need to use for our own benefit and blessing.

Not so long ago I heard a man excommunicated from the Church indict the leadership of the Church for their failure to teach the virtues of life as the cause of his downfall. Now, I am wondering if as leaders of this people, are we failing to teach the simple virtues of life, that would prevent many of our brothers and sisters from going astray and doing things that cause them to fail to receive the great blessings of this Church?

We need to consider the principle of honesty. Our beloved President mentioned it in his talk to the priesthood last evening. We must be honest and sincere as a people. We cannot lie nor cheat in our dealings. We should not take advantage of our fellow men. We cannot receive something that we have not worked for and earned. As a people, we need to teach the principle of honesty; it is a virtue that makes for character and good Latter-day Saints.

We need to be true. We need to be chaste. We have heard much said about chastity in the sessions of this conference.

Now, my brothers and sisters, there are many other simple virtues that go to

make up good character. Let us consider these simple virtues as important in the perfecting and sanctifying of our souls, that in obeying these divine principles we may perfect and sanctify ourselves not only to behold the face of God, but also to be worthy when he comes the second time—to enjoy his presence and be with him in the great ministrations that he has to accomplish among the children of men.

We need also to consider, as parents and particularly couples of the age that can expect more children in the home, and also our young people who are anticipating marriage, when they accept the great responsibility of bringing children into this world they cannot take the position that because they have gone into the temples of our God and been sealed by the power of the priesthood for time and all eternity, that is all that is necessary to assure to their children every blessing and benefit it is their right to expect.

I would advocate that every Latter-day Saint young man and woman anticipating marriage, go into the temples of our God and by the authority of the priesthood be sealed for time and for all eternity. But I would want them, and I would want all other married couples expecting children into their homes to remember that they must ever be faithful to their covenants. I want them to remember that they must utilize their God-given gifts, these heavenly endowments of the spirit, that each is blessed with, that when children come, they may receive all parental gifts and blessings that they should enjoy, and have a right to expect being born under the new and everlasting covenant of marriage.

Now, it is important to us parents to remember our responsibility in respect to all of these holy ordinances and covenants entered into in the temples of our God. We must keep them sacred, and do nothing to violate the provisions of these covenants, otherwise the blessings that are pronounced upon us, and all blessings are predicated upon our obedi-

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ence, will not be ours to enjoy and perhaps we shall not bestow to our children the gifts and endowments they have a right to receive.

And I know, that in addition to keeping sacred and holy these ordinances, and being faithful throughout our lives, we must also develop the native talents God has blessed us with, and they can be developed in the service of this Church, for if men and women will develop their talents, they have an opportunity of passing on to their children these great blessings and gifts of the Spirit. And so, when we consider perfecting ourselves and sanctifying our souls to behold the face of God and enjoy his presence, we must think of our children and their children's children.

Parents who live righteously and develop every natural gift and talent through service are entitled to choice spirits from our Heavenly Father and have a greater opportunity to endow them richly with their own perfected qualities and virtues which should assure their children a happy and useful life. My brothers and sisters, what joy and happiness would come to us as a result of our own righteousness? The greatest dividends we could experience would be ours, and these dividends can only come as we honor the holy ordinances and covenants that we have entered into. May we do this and be faithful and true in all our obligations and duties I humbly pray in the name of Jesus Christ. Amen.

### ELDER CLIFFORD E. YOUNG

*Assistant to the Council of the Twelve Apostles*

**T**HIS has been a very inspiring conference, my brethren and sisters. This afternoon we have indicated by the raise of our hands that we will sustain the men and women whom God has called in their respective positions as leaders in this Church. This means that as we go from this conference, we will be a little more faithful in the discharge of our duties as Latter-day Saints. We will be a little more loyal to the bishop of the ward where we reside. We will be a little more loyal to the president of the stake and those associated with him. We will be a little more loyal to those who are near and dear to us because they perhaps come first. We will be a little more considerate of our children, their well-being; they need our help; they need our counsel; they need an understanding heart.

We have pledged here today that as we sustain this work, and I take it that in sustaining the Authorities that means we will sustain this work, we will sustain ourselves. We will sustain all that pertains to the Church and kingdom of God in the earth. We have that obligation. This is not just a perfunctory exercise that we witness every

general conference, at stake conferences, but it is a solemn service. We enter into an obligation that we are in harmony with the work of the Lord. We renew our covenant that we will keep his commandments, if you will, because in keeping his commandments, we uphold this work, God's work, and we sustain all that pertains to it. And so we have witnessed here today a sacred part of our services, renewing our faith, and witnessing by our uplifted hands that we will sustain those whom God has chosen and thus sustain his work.

I am reminded here of an incident that may illustrate what I am trying to say, and then I will be through, for I realize the time is passing rapidly. There presided over one of our stakes some years ago a very worthy stake president. I need not hesitate to mention his name. It was President Heber Moon of the Duchesne Stake. President Moon met with a tragic accident, he and his wife. They lost their lives through an automobile accident on slippery roads as they were coming to Salt Lake City. One of my first appointments was to attend his stake con-

ference. It was not too long after the depression. We were just getting on our feet. Livestock men were beginning to see daylight, and Brother Moon was in the livestock business, and he related this experience. His bank had said to him, "If you will stay with your sheep, cutting your expenses to the quick, we will not let you down; we will try to see you through." It was a time when the bank owned the major part of President Moon's herds. President Moon assured his banker that he would do it. And then he counseled with his family, and it was decided that his boys would give up school and go out to the herd. One day in visiting the herd, he found on the sheep camp table a sack of tobacco. He was concerned about it. His boy was camp tender but was then out with the sheep. He waited until the boy returned, and then he said, "Son, saddle another horse, and let's ride around the sheep." So the boy saddled another horse, and they rode around the sheep, and as they were riding along over the range, President Moon remarked about the range and the conditions, and then he said: "Son, I am not so sure but what we would be better off if I sold out." The boy said: "Why, Father, what's the matter, is the bank pressing you?" "No," he replied, "we're making headway and now have some equity, but you boys, your welfare mean more to me than all the sheep and range combined." The son didn't say anything as they

rode back, but on reaching camp the boy went inside and, taking the lid from the camp range, threw the sack of tobacco in the fire. Then turning to his father he said: "Dad, you can depend on it, it will never happen again." That boy is now a member of a stake presidency.

There are two lessons here, my brethren and sisters. One was referred to by Brother Stapley—a man's honor, and that is a part of our pledge here today, a man's honor not only to himself, but to those who trust him. And the other, our desire and resolve to have an understanding heart with our children and our families. It seems to me that as we covenant here in these sacred exercises, we pledge for a renewal of understanding. We pledge a greater desire to serve and to be true to every trust, the Church, our business associates and our families. May God help us so to be, I pray in the name of Jesus Christ. Amen.

### President David O. McKay:

The Tabernacle Choir and congregation will now sing two stanzas of "Redeemer of Israel," Brother Cornwall conducting.

After the singing, we shall hear from Elder Bruce R. McConkie, of the First Council of the Seventy.

The Choir and congregation sang the hymn, "Redeemer of Israel."

### ELDER BRUCE R. McCONKIE

#### *Of the First Council of the Seventy*

**J**UST this brief word:

Be clean, be pure, be chaste, for no unclean thing, no impure thing, and no unchaste thing can inherit the kingdom of God.

God spoke to Father Adam and said,

... teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence. (Moses 6:57.)

The voice of the Lord was given by Amulek, saying,

... no unclean thing can inherit the kingdom of heaven; therefore how can ye be saved, except ye inherit the kingdom of heaven? Therefore, ye cannot be saved in your sins. (Alma 11:37.)

And when Christ summarized the plan of salvation to the Nephites, he did it by saying,

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And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end.

Now this is the commandment: Repent, all ye ends of the earth and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day. (III Nephi 27:19-20.)

No unclean thing can inherit the kingdom of heaven. "... Be ye clean

that bear the vessels of the Lord." (D. & C. 133:5.) In the name of Jesus Christ. Amen.

### President David O. McKay:

That short and impressive sermon just delivered was by Elder Bruce R. McConkie, of the First Council of Seventy. We shall now hear from Elder Richard L. Evans of the First Council of Seventy.

### ELDER RICHARD L. EVANS

#### *Of the First Council of the Seventy*

**I** WAS quite willing, I think truthfully I can say, even eager, that you should be spared this. Before the meeting began, I gave to President McKay all rights I might have to any time this afternoon—with the result that you see.

I should like to say before proceeding, that, with you, I have much missed here the presence and the utterance of Dr. John A. Widtsoe and Brother Albert E. Bowen. These men have meant much in my life, as they have in yours. I pray that the healing, sustaining, strengthening, peace-giving influence of our Father in heaven, may be with them to give comfort and health and peace to their thoughts and to their souls.

From the first utterance of the conference, the impressive and satisfying statement of comfort and encouragement and caution from President McKay, down to the present, we have been fed and strengthened. A wonderful sermon of summary could be given here, I think, by taking a sentence or a theme from each of the brethren, and putting them together, and almost I think it would be well to do it. I cannot attempt it fully, but some have lingered indelibly in my thoughts, beginning with the message of encouragement from President McKay; the earnest invitation this morning of President Richards to come into the kingdom, to enjoy its full fruits

and fellowship; the fervent utterance of President Clark yesterday as to the power and blessed privilege of prayer. And so we might continue.

I remember Brother Moyle's appeal to live in accordance with our opportunities, to serve in accordance with the lot that is ours, each of us; and a sentence from Bishop Wirthlin lingers from last night, and runs through my thoughts: that we cannot criticize people into activity.

It has been a glorious conference, a summation of which would be impressive and soul-satisfying any place in the world, to any group of men and women, as it has been to us here.

I should like to make this plea to all of us: that we do not wait for another prophet to come to tell us what we already know. I think if we shall miss realizing our highest happiness and possibilities and opportunities and progress and peace and development, it will not be because of what we do not know; it will be because of what we ignore, for I believe verily that the Lord God has given us in his plan and purpose a knowledge of every principle that is essential to our happiness and salvation and to the realizing of our highest possibilities here and hereafter.

In all that we do, of course, there is the element of the human and the divine, a mixture of the two. We are



not a perfect people; we are not perfect as individuals, but I hope, and repeat, that we shall not wait for other prophets or for yet another prophet to come to tell us what we already know, but that we shall act on what we have, and go forth from here with renewed purpose and determination to do our best according to our opportunities in the place and in the circumstances and with the gifts and talents with which we find ourselves, with which the Lord God has blessed us, each of us.

And where we have need of repentance, I plead that we shall repent—as a nation, as a people, as individuals. Where we have made mistakes, I plead that we shall face the facts and admit them. It is well-nigh impossible for a man to repent who is not willing to admit that he has need for repentance. I plead that we shall search our own souls, each of us, that we shall search ourselves individually and as organized entities, as a nation, as a people, as communities, as families, and where we have need for repentance, that we shall not withhold it.

Repentance should be a very popular principle. It has not always been so. Prophets have been stoned and ridiculed and rejected for proclaiming the need for it. But it is the one great, peace-giving principle that is open to him who has erred. It is the principle that is open to all of us that makes it possible to improve.

And over and over again I am comforted with this great, sustaining, strengthening thought, and I leave it with our young people, and with all of us, for such consideration as it may merit: Our Father in heaven knows us; he knows our hearts; he knows our thoughts. He understands us and loves us as his children, as we love our own children but with his infinitely greater capacity and wisdom and understanding. He knows the motives which move us to do the things we do or fail to do. He knows the influences by which we are sometimes swayed. He understands our missing a perfect performance. He knows our desires, our diffi-

culties, our sorrows, our disappointments, our hopes, our objectives, our wants and our wishes. And he will help us, if we will take him into our confidence in our daily lives, if we will admit him into the counsel of our hearts, and approach him in prayer. He will help to sustain us in life against all adversity and difficulty and disappointment, against all uncertainty, against all the evils of the day. In the fulfilling of our worthy plans and purposes and our cherished hopes, he will help us. It is his declared purpose and intention to help us to immortality and eternal life. It is always comforting and sustaining to know that he understands us and that this is his declared purpose, if we will take him into our confidence and live to merit his companionship and direction, with this great saving, comforting, sustaining principle of repentance ever in mind.

May God be with each of us and all of us. Let this be a time for returning to him in those things in which we might have erred or strayed, a time for considering the values that endure, for calling our families together and teaching them truth, for working and praying and living for the preservation of free principles, for furthering our Father's work, with all that we have and all that we are. Let it be a time for looking inside ourselves, and searching honestly and improving and repenting and altering our ways where they need altering, and strengthening them where they need strengthening, and pursuing them further where they need so pursuing.

And let us not wait for another prophet to come and tell us what we already know—for I believe with all my heart, and know, and testify to you, that the principles of salvation and eternal happiness and progress and peace are within our knowledge and reach, and if we fail in realizing all that the Father intends for us, it will not be because he has left us in darkness, but because we have ignored something that was within the sphere of our understanding and within our reach.

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May our Father be with all of us, in our decisions, with our families. May he be with you young people with your problems, and in all that you face; with President McKay and his counselors, and all associated with them in the far-reaching decisions and weighty problems that pertain to the Church officially; and with each of us, and all of us in our personal lives, that his peace may go forth from here

with us, with his guiding, directing, sustaining influence, that we may carry back to our homes, back to our wards, back to our businesses and our varied places of activity and acquaintance and association a greater determination to live life to the best of our ability and in accordance with the great knowledge which has been given unto us, I pray in the name of the Lord Jesus Christ. Amen.

### PRESIDENT DAVID O. MCKAY

**A**S WE draw near the closing hour of this great inspirational conference, I think we can say in the words of Peter on the Mount of Transfiguration, "Lord, it is good for us to be here."

I believe conscientiously nearly every person who has assembled with the vast audiences beginning with the Relief Society last Wednesday to this moment may feel a gratitude in his or her heart for the conferences that have been held.

We can express this feeling in prayer and gratitude. At this moment we have a prayer in our hearts that the Lord will bless those of our number who are ailing. We pray that comfort and healing may attend our beloved brother, Albert E. Bowen. What a strength he has been to me personally! Brother Bowen, I want you to know we are not unmindful of your loyalty and your hours and hours of devotion to the special assignment given you during the last two years. Today one heart, throughout the Church, says, "God bless you."

Brother Widtsoe, our prayers go to you, also. Your loyalty and faith we all know. Now, as your body is somewhat weakened, we unitedly pray our Father in heaven to sustain you.

Our hearts go out to those in the Church who are grieving and worried because of sore affliction to their loved ones, and to those who have recently been bereft of loved ones, particularly through polio. As I look over those to whom we should express appreciation, I notice the absence of Brother Roy

Darley, one of our organists. He and his wife are at the bedside of their only son, stricken with polio. Our prayers go out to them, and to President Clark and his daughter. President Clark's little granddaughter, Luacine, has been suffering from that same affliction. We are thankful that she is recovering. We want the parents whose little child was stricken last evening, necessitating the father's being called out from the priesthood meeting, to know that our prayers are that that dread disease may not be fatal to your loved one.

That goes to all parents whose hearts are filled with anxiety because of afflicted ones. This is a prayerful Church. We are one body, and when one suffers, we all, to a degree, share that suffering.

I wish to express appreciation for the sustaining help of these noble counselors, President Stephen L. Richards and President J. Reuben Clark, Jr. No man—I make no exception—has been more blessed with the strength and wisdom, loyalty and devotion, of two counselors than I, and I express in your presence deep gratitude for their loyalty.

Likewise to the members of the Council of the Twelve and to the other General Authorities of the Church—I want them to understand that I am not unmindful of their willingness to minimize my weaknesses which often stand out so glaringly, and of their magnanimity in magnifying any virtue they might see. They are loyal men, seeking first the kingdom of God and his right-

eousness. Thank you, noble fellow workers!

We thank the members of the Church for their sustaining prayers in behalf of the General Authorities of the Church. You may know, we wish you to know, that these prayers are effective, and I wish to testify to you, to the Church, and to the world that the inspiration and protecting care of a kind Father in heaven are real. He is closer to the Church than anybody outside the Church—and some within the Church—realize.

The Lord is not just an absent, far-away source. He is a kind father, solicitous of the welfare of his children and ready and willing to hear and answer their call. The answer may be negative, as sometimes a wise parent gives a negative answer to the pleadings of a child, but he is ever ready to hear and to answer.

His Beloved Son stands at the head of this Church. It is his Church. Oh, may the world realize that in the very near future, open their minds to study the needs of the war-torn world, and see that those needs may be supplied by obedience to the principles of the revealed word of God!

This is Christ's Church. God help us all that we may be faithful members therein, and so live that others, seeing our good deeds, may be led to glorify our Father in heaven.

We wish to express appreciation to the choir. What a glorious work these faithful men and women are doing! We appreciate the effort and ability of the conductors, the organists, the officers of the choir, for their work at the conferences, and for their regular broadcasts.

We are grateful for the excellent weather we have enjoyed, unexcelled in all the world, grateful for the responsiveness of the audience to the messages that have been given, grateful for your co-operation, your ready adherence to any suggestion that will be helpful to the Church or to others.

We appreciate all who assisted in any way during this conference, the co-

operation of the city officials, rendering ready and efficient service, the traffic officers who have stood at the crossings, who have guarded well the safety, and perhaps the lives, of some who might have otherwise been injured, who might have placed their lives in jeopardy.

We are grateful for the flowers from kind hearts that were prompted to place these silent messengers of love here for your pleasure and your inspiration. We thank the ushers who have been so attentive, careful, who have kept these grounds so clean and neat, and in that respect we thank everyone of you for your assistance and care.

We are grateful to the radio stations for their gratuitous service in enabling thousands and thousands to hear the messages of the General Authorities of the Church.

Now, in conclusion, may I venture a suggestion. Twice, during the conference, reference has been made to the fact that we are approaching a general election, in which tension becomes high; sometimes feelings are engendered; often false reports are made; and innocent people are misjudged.

Recently we heard that in one meeting, for example, it was stated authoritatively by somebody that two members of the General Authorities had said that the General Authorities of the Church had held a meeting and had decided to favor one of the leading political parties over the other, here in this state, particularly.

In Utah and surrounding states, contests for victory at the polls are being waged on national party lines. Regarding reports already received that the General Authorities of the Church have held a meeting and decided to wield their influence in favor of the candidates of one of these political parties, we will say:

This report is not true, and I take this opportunity here, publicly, to denounce such a report as without foundation in fact.

In the Church, there are members who favor the Democratic party. There are other members who sincerely be-

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lieve and advocate the principles and ideals of the Republican party. The First Presidency, the Council of the Twelve, and other officers who constitute the General Authorities of the Church, preside over members of both political parties.

The President is President of the Church, not favoring in this election either political party. The welfare of all members of the Church is equally considered by the President, his Counselors, and the General Authorities. Both political parties will be treated impartially.

*The Deseret News* is the organ of the Church. It will be equally fair and impartial in the treatment of both political parties. This does not mean, however, that error will be condoned. Teachings and ideologies subversive to the fundamental principles of this great Republic, which are contrary to the Constitution of the United States, or which are detrimental to the progress of the Church of Jesus Christ of Latter-day Saints, will be condemned, whether advocated by Republicans or Democrats.

We are all united in admonishing the members of the Church to register. We confirm the admonition already given from this pulpit regarding that important duty. We advocate the necessity of all members of the Church showing appreciation of your franchise, your citizenship, by voting, exercising your right to say who shall be your leaders. They become our servants. That is the spirit of the Constitution.

You hold the right—I hope we still have it—to say who shall direct this nation and who shall direct our affairs in state, county, and municipality. Everybody in Utah and our surrounding states where our people are influential should exercise this right.

Now in conclusion, my brethren, I should like to say just a word to the priesthood of the Church, eighteen thousand of whom gathered here last evening. Let us all follow the example of our great Leader and Savior, Jesus Christ, when he sat with his Twelve in that upper room and taught them

the lesson of humility. He walked to the doorway where a basin of water stood, covered by a palm leaf, according to the custom of the day, girt himself with a towel as a servant, and washed the disciples' feet, and wiped them with the towel.

You will remember that when he came to Peter, the chief Apostle protested: "Thou shalt never wash my feet."

"If I wash not thy feet thou shalt have neither part nor parcel with me."

"Nay then," said impetuous Peter, "Not my feet only, but my hands and my head" (see John 13:8-9), and then after the Savior completed that ceremony, he ungirt himself, took his place at the head, and said:

"Ye call me Master and Lord: and ye say well; for so I am.

"If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet.

"For I have given you an example, that ye should do as I have done to you." (*Idem* 13-15.)

In the 121st section of the Doctrine and Covenants, we have one of the greatest lessons in government ever given. I, as you, have studied pedagogy, a little psychology, but in principles of government I think you cannot find anywhere such sublime principles as follows:

"That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man." (D. & C. 121:36-37.)

"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

"Hence many are called, but few are chosen.

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

"Reproving betimes with sharpness, when moved upon by the Holy Ghost"—not when moved upon by selfishness, retaliation, or enmity—"and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

"That he may know that thy faithfulness is stronger than the cords of death." (D. & C. 121:39-44.)

And to all, we close with this: "Let thy bowels also be full of charity toward all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever." (*Idem* 45-46.)

O Father, grant that we may magnify these high ideals of government and instill in our hearts and the hearts of those over whom we preside a love and confidence in thee and thy Beloved Son. In the name of Jesus Christ. Amen.

#### President David O. McKay:

The Choir will now favor us with, "How Beautiful Upon the Mountains."

The closing prayer will be offered

by Brother Albert Choules, formerly president of the Southern States Mission, after which this conference will adjourn sine die.

The Deseret Sunday School Union will convene in this building at 7 p.m. tonight. All Sunday School workers will wish to be in attendance. Others are invited to attend.

---

The Tabernacle Choir sang: "How Beautiful Upon the Mountains."

#### President David O. McKay:

We express special appreciation to KSL for keeping the channels open until the meetings are closed. We ask them kindly to give us credit for having closed once on time.

---

The Benediction was offered by Elder Albert R. Choules.

Conference adjourned sine die.

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The congregational singing of the Conference was directed by J. Spencer Cornwall, Conductor, and Richard P. Condie, Assistant Conductor, of the Tabernacle Choir.

The Salt Lake Tabernacle Choir was in attendance at the Sunday Sessions and furnished musical numbers for those sessions.

The Tabernacle Choir male chorus furnished the choral numbers for the General Priesthood meeting Saturday evening.

The Relief Society Singing Mothers from the Salt Lake and Ogden areas and from the three Sevier stakes, with Sister Florence J. Madsen conducting, furnished musical numbers for the Friday sessions.

At the Saturday morning and afternoon sessions, the choir music was furnished by the German-speaking L.D.S. Choir, with Heinz Rimmasch conducting.

The music of the *Chuch of the Air*

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broadcast and also the Tabernacle Choir and Organ broadcast, Sunday morning, was directed by J. Spencer Cornwall. Alexander Schreiner was at the organ, and the spoken word was by Richard L. Evans.

Accompaniments and interludes on the great organ were played by Alex-

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ander W. Schreiner and Frank W. Asper.

---

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON  
Clerk of the Conference.

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